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INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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EDITORIAL

Welcome to Chicago

GREETINGS to visitors to the Century of Progress! This is a message to those of you who have visited the Century of Progress and have received while there a copy of the *International Journal of Religious Education.*

You received it in the Hall of Religion at the booth for Christian education conducted by the International Council of Religious Education.

That fact means that you are interested in religion and in Christian education.

Take this journal home with you. Read it carefully when you have time.

This *Journal* is published by the International Council of Religious Education on behalf of the forty-one Protestant denominations and the state and provincial councils which cooperate through it. The *Journal* supplements and rounds out the list of numerous publications issued by the denominational boards. It does not compete with them. It covers the general field of leadership in Christian education. It is constantly and frequently recommended by leaders of the various denominations as a journal that workers in local churches should have in addition to the materials of their own publishers.

This is a regular number. It was not prepared especially for Fair visitors. It was not "dressed up" for distribution or display. It has an article on the Fair, one of a series for our regular readers and this notice, but that is all. All else in the magazine is just as it would have been had there been no Fair.

Dr. Bundy's article concludes a series that has been running through the year. We wish you could have read them all, but this final one will give you a sense of their value.

We have several special articles this number on what an educational program means for the total church program. That topic itself is one in a series throughout the year, as we have been discussing modern religious education and what it means in practical terms. Our plans for next year are given on page 19.

Our other special articles have been chosen in accord with our regular program.

When you turn to our worship programs, "What's Happening," "Current Film Estimates," and book reviews, you will be able to judge the kind of service we render.

In fact, we are sure that the best way to show you what we are and what we do is to let you see us going about our regular monthly task of ministering to our regular readers. If you like that, you will like us.

Although you get this number at the end of a year, you can see what we plan for next year on page 19. That will tell its own story.

Our new reduced prices, given in full on page one, begin with this issue.

Frankly, we would like to extend this brief acquaintance into a longer friendship by adding you as one of our subscribers.

In any case, welcome to the Fair!

Is Your Attendance Gaining?

WHAT influence is the depression having upon Sunday school and church attendance? It is a common notion that periods of adversity, disappointment, and anxiety like the present create spiritual hunger and stimulate church and Sunday school attendance. While we all wish that this were the case today, we must inquire what the facts are.

Recent contacts throughout New England and other eastern states, as well as in Kansas, Oklahoma, Missouri, and West Virginia, give the writer the impression that there is a rather general increase. In Vermont, the general secretary of the Council reports quite definite gains as revealed by a cursory survey of the state. One of the larger denominations reports an upward turn in church school statistics last year after several years of gradual decline. County conventions this spring are reported to be unusually large. But are such general impressions and reports sufficiently accurate for formulation of statements about them?

So far as we know, the most reliable and complete data on trends in Sunday school attendance are those gathered by the Birmingham (Alabama) Sunday School Council of Religious Education through the cooperation of the public schools.

For the last seven years, all the elementary and high schools of Birmingham have compiled the Sunday school attendance records of all their pupils on the four Sundays culminating in Easter. In 1925, the Sunday school attendance of elementary school pupils for these four Sundays was 63.8% of the public school attendance. That of high school pupils was 64.3%. In 1933, the attendance of elementary pupils had dropped to 57.3%, while that of high school pupils was only 46.1%.

A bulletin has been issued to Sunday school superintendents giving the actual statistics for each high school and each elementary school for 1933, and the percentage of each school for all of the seven periods. The Sunday schools furnish the Council office with their attendance statistics for the same four Sundays. This provides a check for the totals and shows the gains or losses of each Sunday school compared with the average.

There are several observations to be made regarding the Birmingham statistics:

1. In spite of a general impression that Sunday school attendance is increasing these depression years, here are facts to the contrary, at least for one city. 1933 attendance of elementary pupils was 57.3% as compared with 63.8% in 1925 and an average of 60.3% for the seven annual periods. High school pupils dropped off much more sharply: 46.1% in 1933 as compared with 64.3% in 1925 and an average of 56.1% for the seven annual periods. If we had actual statistics rather than fragmentary reports and general impressions for the country as a whole, would we be as optimistic over the "spiritual hunger" created by the depression?

2. These statistics indicate the actual proportion of public school population being reached by the church school. They show *relative* gains and losses being made by the whole cause of Christian education rather than the increase or decrease in certain Sunday schools. If public school population is growing rapidly, the church schools relatively barely "hold their own," unless they grow even more rapidly. We succeed or fail as much by the number of the unreached as by the actual church school attendance. The Birmingham plan for discovering the proportion of public school pupils actually in Sunday school provides an adequate statistical study.

3. Here is a fine example of public school and church cooperation. Superintendent Glenn of the Birmingham school system is chairman of the Board of Directors of the Birmingham Sunday School Council of Religious Education. The public schools cooperate in compiling these statistics. Such cooperation would doubtless be possible in many cities, if the church forces were sufficiently unified and alert to seek it and to reciprocate in any way possible.

4. These statistics also illustrate the value of cooperation among the churches in facing their total educational task in the community. Only through an active council with which community agencies like the public school can deal, is it possible to face that total task, and to marshall the total resources to the doing of it.

5. On the basis of these facts, Executive Secretary D. R. Price of the Birmingham Council appeals to the church school leaders for action. He says, "We are losing boys and girls. We should arouse ourselves to discover the causes and remedy them." He then tells of committees appointed to face this alarming situation. He commends the vacation church school as a means of recovering some of the loss and announces plans for a vacation church school leaders' institute. The facts at his command give Secretary Price a powerful leverage for arousing the forces of Christian education in his city.

Possibly in your community there have been no such losses in the last seven years as indicated by the Birmingham statistics. But do you *know?* Knowing the facts might make some of us less complacent and optimistic about the "spiritual hunger" supposedly brought on by the depression. But knowing the facts would put us in a position for action.

The *Journal* will welcome any other such statistics as those from Birmingham bearing upon trends in attendance.

Welcome Into the Family

A Greeting to Subscribers to the Westminster Leader Who Become Journal Subscribers This Month

WE welcome you in the name of all the *Journal* readers whom you now join.

We welcome you because with us you are committed to the sacred cause of Christian education.

We welcome you because the great church to which you belong is one of the most active and loyal members and supporters of the work of the International Council of Religious Education by which this *Journal* is published. Since the Council was organized in 1922, the Presbyterian Church in the U. S. A. has been a member; its generous contribution from its own funds has helped to make possible the varied work which the Council carries on; its staff members have served devotedly on all the committees of the Council and so have served all denominations along with their own.

We welcome you in the name of the forty other Protestant churches in North America which with your own, are members of the International Council. As you read these pages you become sharers with them in their work.

We welcome you in the name of the fifty-two countries throughout the world that the *Journal* serves.

We welcome you in the name of the many authors of all the churches who write for the *Journal.*

We welcome you in the spirit of the age-old truths of the Christian Gospel.

We welcome you in the name of all those modern educational principles which it is our business to illustrate and expound.

We welcome you in the name of Him who first dealt profoundly with the issues of everyday experience in the lives of those whom He taught, and who uttered the final command, "Go . . . teach."

A word in regard to this number may interest you.

Its editorials are intended to inspire and broaden your grasp of the work as a whole.

The article by Dr. Bundy is the last in a series of eleven running through the past year. A devotional article of some such nature appears each month.

The articles by Mr. Schloerb, Professor Bartlett, Miss Skinner, and Mr. Getty belong to the special emphasis for this month. It deals with the way in which the modern educational principles of the CURRICULUM GUIDE apply to the church program as a whole.

The other articles are intended to help you in various phases of work. Some will come closer to some of you, some to others.

The article by Dr. Hopkins will take you into the world Sunday school field and show you what is being done in the Near East.

The worship programs, "What's Happening," "Current Film Estimates," and "New Books" are regular departments of ours that explain themselves.

"What Are the Facts?" is a new department recently introduced providing some information on the temperance issue, and others, now facing the church.

The advertisements in the *Journal,* many say, are a broadening influence themselves.

We especially commend to your attention the outline of our plans for next year on page 19.

Thus, you are, in informal and brotherly fashion, made one with us and our readers in this enterprise of cooperative journalism in Christian education. May you, with us, increasingly know what it is to "Come . . . learn" and "Go . . . teach."

THE BOARD OF EDITORS.

Jesus, Leader of Men

XI. His Religious Meaning–Its Nature

By Walter E. Bundy*

THE religious meaning of Jesus for us today must have two primary qualities. It must be *simple;* it must be *elemental.*

I

In the realm of ideas that have become the common property of mankind, simplicity is absolutely necessary. Some great truths have been the work of an inspired moment, instantaneous illuminations that have dawned upon some specially gifted soul. Other truths have had a long and eventful history; they have arisen out of conflict and suffering, at great cost to individuals, even to large groups. But whether they be slow or sudden in their appearance, they must be simple if they are to survive—simple in conception, equally simple in statement. They must be immediately intelligible to all; like sharp shafts they must imbed themselves in our common human understanding.

The most important contributions that have come from great men and movements have been extremely simple. Usually we can gather up the gist of an important movement, the genius of a great man, in some simple and universally intelligible statement. The message, hope, cause, ideal, or outlook involved may take all humanity, even all history, in its sweep, and yet it can usually be reduced to a striking, crisp sentence, often to some pithy, well-put phrase. Some of humanity's greatest messengers have appeared before their contemporaries with just homely assertions about simple truths which surrender their sense, not to formal academic learning, but in the actual drama of life itself.

The modern meaning of Jesus, then, must be extremely simple, universally intelligible. The christological complexities of the past and present are hopelessly involved and bewildering. They have so completely colored our Christian vision generally that we are just now beginning to recover the faculty for seeing Jesus clearly. The Christian disposition in the past has been to speculate, theorize, and systematize, but now to our great good we are increasingly willing to see Jesus simply, just as he was. No theoretical theological approach will aid us in discovering and disclosing the modern meaning of Jesus. Neither orthodox affirmation nor heretical denial will bring us one step nearer a true understanding of him. As a problem of history, Jesus defies all theoretical theological treatment. We must leave Jesus just where and how he appeared, in his own native and natural element, the field of the history and psychology of religion, if we are to discover either his original or modern meaning.

The Gospel materials on Jesus are religiously so simple that we need no great amount of speculation in order to catch the obvious drift of his meaning. There is no good reason why we should seek to systematize our thinking and teaching with regard to Jesus. Why not let the picture stand very much as it is? Let it stand, under constant study and research, with all of its diverse and disparate elements, all of its contrasting lights and shades? It is Jesus as he was who will mean most to us—human, historical, religious.

II

The distinctive quality of simplicity has its natural companion: the religious meaning of Jesus for us today must be *elemental.* By *elemental* we mean those things that are constant in human experience, things that transcend particular situations and circumstances, that survive all the changes of time, those primary forces and factors that are ever present with individuals and with groups, those native and natural matters that constitute us as human, those issues that arise out of the very fact that we are human, desires, hopes, fears, loves, and loyalties that rise eternal in the human breast as springs of human action.

All questions of our human origin, duty, and destiny are elemental. Men have always asked these questions; they have sought to answer them. They always will. What is the meaning of human existence? Who are we? What is our function in the world, our place in the universe? Are we limited, or are we free? How shall we undertake life? On the basis of our own resources, conscious of our self-sufficiency? Or shall we trust the deeper and finer element in our nature that makes us aware of our limitations, that leaves with us a sense of need, a feeling of dependence, that causes us to turn with hope and confidence to that which is higher and more than human? Whither are we bound? Is death the end, or is it just a new beginning?

What is it that matters most in the sight of God and in the lives of men? This question is persistent, even permanent, on human lips. Consequently there must be something essentially universal, tremendously vital, in any man whose memory is carried and cherished across the centuries, and all the more so when men of numerous subsequent generations seek his meaning for themselves in the most serious matters of their life and experience.

In an earlier connection we said that about the only thing in common between us and Jesus is the fact that both he and we are human. Yet this is enough to make him of momentous meaning for us today—providing that he has pressed his way straight to the very heart of the human problem, to the ultimate sense of our human existence. The modern meaning of Jesus must lay hold of the very fact that we are human and all that our common humanity implies. There must be something in Jesus that satisfies human desires and urges, that stills human fears, that calls forth human love, that inspires and sustains human loyalties. If Jesus is to have a meaning for us today, there must be something elemental in him that forces us out into the awful arena where mere man stands alone in the presence of his Mighty Maker.

This elemental meaning of Jesus must convey itself to the individual and to the group. It must be *personal.* The problem of good and evil, of peace and perfection of personality, of clean hands and pure heart, is as pressing today as it was when the Psalmist wrote. It must be *social.* The age-old barriers that separate men and that bring them into

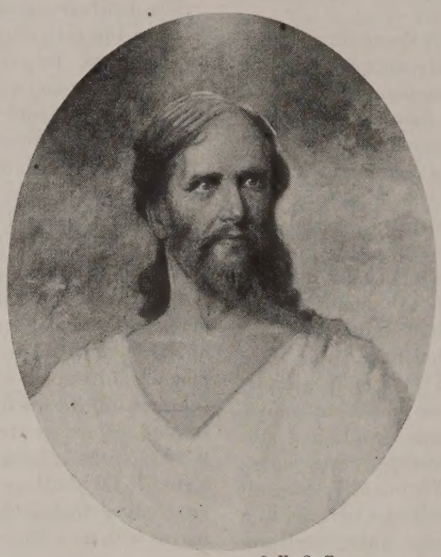
(Continued on page 36)

*Professor of English Bible, DePauw University, Greencastle, Indiana.

"The Nazarene"

BY special express to the Hall of Religion at the Century of Progress Exposition, there has come, for its first public exhibition, the heralded new painting of the Christ by Colonel Henry Stanley Todd, named by him "The Nazarene," but re-named by those who have viewed it, "The Christ Triumphant."

Among the many art treasures in the Hall, this painting holds a prominent place. It is shown in the north wing of the building where many Protestant denominations and agencies of cooperation have built a significant exhibit representing all of the major interests of the Protestant churches.



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The picture shows only the upper part of the figure of the Christ against a background of sky in which the formation of clouds suggests the cross. The face is rather startling at first, because the blue eyes and blond hair mark a departure from the conventional type appearing in most of the great paintings representing the Christ. We are told, however, that in this divergence the artist has complete support in the histories of biblical times. But one soon becomes accustomed to the unusual coloring and is able to concentrate on the face. It is a face in which are blended strength and gentleness, joy and fortitude, power and sympathy, understanding of man's frailties and confidence in the coming of the Kingdom of God. It draws and holds attention. As one looks at it the conviction grows that this *is* "The Triumphant Christ," that doubts are ignoble, that timidity in carrying out his work is unworthy. The joyous color scheme of the painting carries out this theme of triumph—a harmony of white, bluish green, and gold. The picture is posed "as if the Nazarene were standing on a hillside, glowing against the cloud-draped sky, as he might have appeared during the sermon on the Mount, with listeners just out of sight. By omitting any specific audience, Colonel Todd has included everybody, past and present, who has been willing to heed the teaching of the Christ."

"The Nazarene" is the type of painting before which one wishes to pause and meditate. It cannot be seen in a hurried glance. Nor can it be truly seen if one views it through the eyes alone. For the technical skill which has created a beautiful painting is but the instrument which has been used to awaken the soul of him who stands before it. The heart must respond to it before it is really seen. Rare loveliness of form and color is but the external aspect of a portrait which has the power of calling to the deep places of man's nature where abide those capacities for nobility that make him a son of God.

The artist is an American portrait painter who had long dreamed of painting the Christ. During the war he was appointed Red Cross Commissioner for France and Belgium, and was decorated by the French government with the Legion of Honor. In the midst of the tragedy and suffering of the war, and experiencing especially its awful pressure on the children whom he was seeking to relieve, Colonel Todd felt growing upon him the need of a new interpretation of Christ. Continual study of the New Testament led to the determination to try to put on canvas the face of the Christ whom he felt he had discovered in the sharing and alleviating of agony. Numerous attempts were made and many canvases were destroyed before the painting was brought to completion, for his conception was that of a Christ who was full of charm, love, and sympathy, yet strong, virile, and courageous.

Through the graciousness of Colonel and Mrs. Todd and the cooperation of the Federal Council of Churches, this glorious painting has been placed in the Hall of Religion at the Century of Progress Exposition.

The editors of the *International Journal* feel that the readers of the magazine will be pleased to be given the opportunity of acquainting themselves with this picture through having it reproduced in its pages this month. It is hoped that many who see it here will also be privileged to see the original in the Hall of Religion. Those who cannot be in Chicago, will be glad to know that excellent copies in black and white and in full color are available and may be ordered for local church or home use. We commend this picture as an inspiring altar piece for the chancel of the church auditorium, or for the adult class or assembly rooms. It will also serve as an effective picture about which to build worship services.

The following prints are now available:

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SEPIA PHOTOGRAPHS	
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In walnut frame, 31x37½ inches, hand-cut mat	20.00
Size 16x20 inches, unframed	9.00
In walnut frame, 23x27 inches, hand-cut mat	15.00
BLACK AND WHITE PHOTOGRAPHS	
Size 8x10 inches, flat finish	$ 1.25
In silver frame, easel back	1.50
Size 8x10 inches, gloss finish	1.25
Additional charge for mailing and insurance	.25
HALFTONE PRINTS	
Size 6¾x8½ inches, black and white	$ .25
In black frame	.75

LANTERN SLIDES

Slides of "The Nazarene" are also available. Three-page address on the painting and other information for "An Evening with the Nazarene" may be had with the slide. Slide is loaned for one Sunday and following mid-week evening. The service charge to cover expense is 55 cents.

These and other materials relative to "The Nazarene," such as church announcement cards, brochures, and cuts, may be secured from Walter J. Wickers, Room 1415, 71 West 23rd Street, New York City.

What the Educational Approach Means for the Church

By Rolland Schloerb*

If you call the Sunday morning church service a "class," have you thereby made your church more fully educational? Not so, as Mr. Schloerb shows in this article. To use the educational approach all through the church cuts to the heart of everything that the church does. And this is the story of one church's work in that direction.

LET US imagine a church whose leaders face their educational task with the following convictions:

1. They believe that the church ought to help people to grow. For them the Christian life is not some static point at which one arrives; it is a constantly enlarging and ever-changing experience.

2. They believe that growth can be guided by holding up objectives toward which to work. Any one who is going somewhere ought to know where he is going. Any one who is growing needs more than the free expression of all of his impulses. He needs a sense of direction by which his desires can work together for the realization of a unified personality.

3. They believe that objectives can be made vital only as they are worked out in the actual experience of those whose lives are concerned. The experiences of people who have lived in the past are useful only as they bring insight and power to the life of today.

What implications would these presuppositions have for those who build the program of a local church? A few suggestions may come from the experience of one church. Several years ago the Hyde Park Baptist Church appointed a Commission of Twelve, whose duty it was to study the educational task of the whole church. In the light of two years' work a number of principles have emerged.

Objectives Must Be Redefined

We found at the outset that we would need to ask ourselves just what we were trying to do in our educational program. What were our objectives? Quantitative objectives in terms of building an institution did not seem adequate. We finally set up the general goal of our work in this way: "The chief aims of the church with respect to its educational activities are to provide opportunity for religious experience and to promote Christian living." That was a very general statement. We had to press on further to define what we meant by religion. We had to examine again the characteristics of Christian living.

A church which believes in objectives can profit by taking time periodically to redefine them. The basic goals ought to be restated and rethought. It is possible and even probable that little new will emerge. But old truths may be stated in a new way. They may be in a language which is vital.

After the general aims have been clarified, it becomes necessary to think in terms of the nearer goals. The former may remain too general unless they are applied to matters of immediate concern. The result has been the building of a program around units of experience which grow out of the present. The whole church, as well as all organizations in the church, can be helped if they stake off an objective for three months ahead. They do not expect to do everything in three months, but they do expect to do something.

The curriculum of the church school has been built upon that principle. Each department looks forward in terms of eight weeks, hoping to accomplish something in that time with respect to an area of experience for that age. Its aim may be the cultivation of an attitude toward a social problem, or it may be the building of a cultural background. The organizations of the church hold before their members the realization of certain immediate goals which are an expression of the fundamental aims of the church.

The sermons become more than the interest which has engrossed the mind of the pastor in his reading or in his pastoral contacts. He thinks in terms of the needs of his people, and he hopes to accomplish something by each sermon. He may not accomplish what he set before himself, but conviction is born out of his belief that he is trying to bring something important to pass in his own life and in the lives of his hearers. Recently a man made a statement concerning sermons. He is a man who has had the opportunity of preaching many sermons himself and of hearing many others. He said: "I believe we have today too many first-rate sermons on second-rate subjects." Such a statement compels a minister to ask himself whether the things he is talking about are the really important matters—the matters which have some relation to life where it is lived today.

All administrative work can take on a new meaning: its function is not simply to keep the wheels moving. It is also the place where people ask why they are keeping machinery in motion. Group activity is evaluated with respect to its purpose. Does it "promote religious experience and Christian living"? Committee meetings which are not simply the oiling of the cogs, but group experiences in which we evolve new objectives, are in themselves opportunities for growth.

Methods Must Be Subject To Change

Not all growing persons find themselves in the same environment. It would be difficult to prescribe one formula for all. As conditions change, new needs arise. A church whose activities would help people to grow in a rural community might be irrelevant to the needs of a city community. A plan which met human needs in a community at one time might be inadequate when that community changes. If a church is to do more than impart doctrine

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Unifying the Church Program

By Edward R. Bartlett*

REGARDING the desirability of an integrated program for the church school there is probably little question. Whenever a teacher of intermediate boys, for example, has been urged to attend a session of the church school council, chaperon a class party, look in upon a Scout meeting, and assist in planning a school pageant, all on the same evening, the need for some sort of unity in program making becomes painfully evident.

The multiplication of local and national organizations for the guidance of young people's activities lends emphasis from another angle. For the most part, these organizations were created in response to "felt needs" in the experience of the youth of the churches. Subsequently they were attached to different administrative units: such as, national denominational boards, community agencies, the local Sunday church school, or the church. With such divergent relationships, it was natural that the agencies would have little in common save that all appealed to the same boys and girls within a certain age range. The result is the growth of conflicting loyalties, competition among the different groups for adequate support, and not infrequently, programs of activity making no specific contribution to the needs of the local group.

But the problem of an integrated program goes deeper than the question of teachers' schedules, or even of pupils' loyalties. It involves the purposes of the church in its total organization and the theory of education under which the church operates. Probably any attempt to adjust the various enterprises of the church and church school upon a mechanical basis solely, without taking these basic objectives into account, is destined to failure. Let us ask, therefore, what principles underlie the present trend toward the integration of the various programs in church and church school.

In the first place, the local church in all its activities is regarded as a school in Christian living. Within it, persons of all ages share experiences which enrich both personal and social life. They do more. They find in these experiences a clearer sense of the presence of God and a closer fellowship in sharing in his purposes. It is this, of course, which makes the difference between the values found in the church by those who are its members, and the values found in other social groups or institutions.

Probably no single activity contributes all the resources of a church to its constituency, and in this fact lies the fundamental reason for having the different activities integrated. At one time, the assembly for worship on Sunday and for a mid-week meeting constituted the only services of the church charged with truly spiritual significance. Other activities were regarded either as necessary to the maintenance of the financial program, as frequently obtained in the case of the Ladies' Aid Society, or else as creating an interest which eventually would bring the participant into the really significant services. This latter was the viewpoint back of many boys' and girls' club enterprises.

The inadequacy of this view is becoming widely recognized. Christian living is a complex art even under the best conditions, and not one but numerous types of program are needed to provide guidance for widely separated age groups in recognizing and solving the problems that confront them. When the underprivileged youth, for example, a stranger in the community, finds fellowship, goodwill, and constructive counsel in a church recreation club, this is to be regarded as a direct expression of spiritual values. This is not the only desirable phase of the church's life in which he may engage, but it makes a contribution in its own right, and not simply as the feeder to some other aspect of the program.

So, also, when the rural church opens its doors to the 4-H club, or arranges a conference on cooperative marketing among the farmers, we have not simply a gesture of goodwill toward community groups who thereafter may be more kindly disposed toward the church, but a vital experience to which the church is adding its contribution. Having shared understandingly in the problems of different groups, this church is in a position sympathetically to interpret these problems in terms of their spiritual significance. When it does so, it is taking a step toward a vital integration of its program.

The second principle bearing upon the problem of a unified program is this: organizations exist primarily to provide a setting for experiences which will advance the Christian education of the participants. An organization's central purpose is to make it more probable that pupils will develop controls of conduct in accord with Christian ideals.

Here will be noted a change from earlier interpretations of what organization should do. Then, the major purpose in the organization of a church school class or a missionary society often was to make it possible to control the pupils more effectively, or else to develop agencies that were regarded as ends in themselves. In the first instance, organization was an aid to discipline, an administrative device which would keep the pupil informed, collect dues, make reports, and prevent losses in enrolment. In the second case, no special purpose for the organization was considered necessary. It was enough that it existed, and that loyalty to it could be stimulated. There was a period, some two decades ago, when organizations within the church were springing up almost over night, developing intense group loyalties and making claims to pupils' time, yet without a clearly defined reason for existence. It was simply "the thing to do."

Many churches are now in a dilemma as a result of the changing theory of organization. They recognize that each organized group should make a specific contribution to the religious development of its constituency; yet it seems equally clear that the process of eliminating ineffective or duplicating programs within a voluntary society, such as the church, presents serious difficulties. A truly "planned society" is almost as hard to achieve in the field of religion as in that of economics or politics, because of the complex nature of the group practices and loyalties we have inherited. This much, however, may be done in the future:

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An Old Room Made New

By GERTRUDE O. HIGGINSON*

WHEN the new church was built, four rooms were assigned to the primary department: an assembly room and three classrooms, one for each grade. The assembly room was attractively finished with pale green walls, having a dado on all sides of dark green burlap over celotex for a background for pictures, which could be changed frequently without damage to the wall; woodwork covered with cream-colored paint, with tiny chairs to match; a waxed hardwood floor—a most attractive room. Several lovely pictures were hung, and children and teachers were delighted. No one even hinted that there was room for any improvment.

By the end of the year the department had grown almost a hundred per cent in enrolment and more chairs were to be purchased during the summer. Now every leader knows that chairs wiggle! When the children stand to sing, or move for any reason, the chairs are noisy. So when it was a question of purchasing more chairs, the leader suggested that since the assembly room was used primarly for worship, it might be possible to have it equipped with little pews instead of chairs.

A local lumber man was consulted and he found that he could easily make small pews very much like those in the sanctuary at unbelievably low cost—it was about half the cost of chairs—and the pews were ordered to be made during the summer months. They were painted cream to match the rest of the room. The effect was even better than we had expected.

But the immediate response of teachers and minister was that the dignity of the pews called for more dignity in the room. This need was met by covering a little-used door, which faced our center aisle, with monk's cloth, placing our little cream painted table in front of it, putting an altar cloth of green velour with gold fringe on the table, with a bowl of flowers in the center, and hanging a favorite picture above it, the monk's cloth curtain making an excellent background. That was the magic touch—our center of worship.

When the children came back in the fall, they were thrilled. The leader had arranged the worship service with just a little more formality than previously, and the children's response was instant. At the close of that first session, when the leader said, "Are we ready for our prayer song?" the children immediately, without any prompting, sat down, bowed their heads on the pew in front, and sang the closing prayer in that position. It was an entirely spontaneous movement. Undoubtedly, some of them had been to church with parents and knew that the people were always seated and bowed for the benediction, and their reaction to the new environment led them to do likewise. It was a perfect illustration of the reverence inspired by a church-like setting for their service.

The purpose of this article is not to boast about what we have, but to show how possible this sort of setting is in many church schools which do not now think they could do it. If the room has to be used sometimes for other meetings, then the pews could be left free instead of screwed down. They would be as easily movable as chairs, and any group which could sit in the little chairs, could just as well sit in the pews. The cost is much less than chairs. Pews to seat about forty-five children were secured for less than fifty dollars. Every church has men—and women—who can paint, and they can do the pews themselves.

Paint is not expensive, and many very dark, dull, uninteresting primary rooms could be made charming with a few dollars worth of paint and a labor of love on the part of some interested members. For instance, you have var-

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nished chairs, dark woodwork, a teacher's desk that was put in the primary department because it was too disreputable to go anywhere else; take a pot of light paint and put some thrill into that room. Put some gay curtains at the windows—plain cheesecloth will do if your funds are limited to that. And while you are painting, don't neglect the piano! Our own lovely room was nearly ruined at first by a piano with a dark mahogany case. In that green and cream room it stuck out like a sore finger; it dominated the room. We sacrificed the mahogany and covered it with cream paint, with a fine line of green trim, and it made all the difference. It became at once an unobtrusive instrument which took its proper place in the general scheme. An old church piano is often a much abused piece of furniture and a light colored paint would be a vast improvement. So when you paint, don't forget to make your piano a part of the unit instead of an aggressive outsider.

If no lovely framed pictures are available, that obstacle can be overcome by getting from your lumber man a piece of celotex any desired size—about 15x18 inches would be a good size for the worship center—and have some handy man in your church or family make a frame for it, and attach your picture with a thumb tack, changing it as needed. If you do not have the picture sent out for primaries by the various publishers, then you may find many suitable pictures at public libraries, in papers and magazines—you can't miss them if your eyes are open. Remember always that elaborate, expensive equipment is not necessary. One lovely thing—picture, flower, or plant used in the two back pews of the church, if that is your space—can make a center of worship if rightly used. After all, the most wonderful equipment in the world will be of no avail without the loving devotion of the leader and teachers, and with this devotion a very meager equipment can be made a means to great ends in the lives of our children.

Every primary worker knows that any amount of work is not too much for our little folks. We can't all have new churches with elaborate children's chapels, but most of us could use a little money with a good deal of loving thought and a free gift of time and effort to make our departments at least a hundred per cent more attractive.

A Code of Ethics*

For Directors of Religious Education

MY ULTIMATE objective is the progressive realization of the Kingdom of God. Therefore I purpose to stimulate such a keen conscience within the church regarding our social and civic responsibility that the church program shall be adventurous in reconstructing life and producing a more Christlike social order.

I hold personality to be of supreme value; consequently I shall seek to increase the number, variety, and richness of the experiences of *all* persons, and to give personal guidance to individuals by personal conference, contacts with the home, and wise bestowal of recognition and praise—all leading toward the growth of integrated, Christlike personalities.

I believe that the whole task of the church in realizing the Kingdom of God and in developing Christlike personality is essentially an educational process, and so I shall seek to create an educational viewpoint throughout the church.

Practices

I shall seek for myself the spiritual values of life as manifested in nature and in human affairs, and by practicing the presence of God I shall provide for my own spiritual growth toward the integrated, Christlike personality.

I shall seek to find time for professional development and personal enrichment through reading, study, attendance at educational conferences, and other means that are available.

I shall endeavor to make my conduct worthy of the influence inherent in my position of leadership.

I shall seek to be a true steward of my time and money.

I shall seek to act in my own business relations and shall endeavor to have the church act in its business relations in accordance with Christian principles.

Relations

In all my relationships, I shall seek to be guided by the motive of love and to maintain a spirit of unconquerable goodwill.

(a) In my relations to the minister and other members of the staff:

I shall seek to enter heartily into the total program of the local church, to cooperate with the minister and the other members of the staff, to invite their cooperation in work which I direct, and to do what I can to unify the whole program of the church.

(b) In my relations to the local church as an institution:

I shall strive to view the work of the church as a whole, to see clearly my relationship to the total program, and to help my co-workers take a similar perspective.

I shall endeavor consistently to uphold the essential ideals of Christian education and, when necessary, shall state frankly wherein I believe these ideals may be endangered. In so doing I shall strive to maintain an objective attitude and avoid personalizing the issue.

I recognize that if the organization of religious education within the church is to be permanent I must strive to center the responsibility in certain constituent bodies and to develop lay leadership rather than to build the organization around the person of the director.

In all matters relating to the securing and changing of my position, I shall seek to be guided by the high sense of honor and consideration of the total good.

(c) In my relations to the broader community:

I believe in the essential unity of the Christian program throughout the world. Therefore, I shall seek to fulfil my responsibility and to lead my local church to play a worthy part in all the wider relationships of the community, the denomination, the state, the nation, and the world—always endeavoring to keep human values primary in every agency and relationship.

*Prepared by the Directors' Professional Advisory Section of the International Council of Religious Education.

The Educational Church

By Raymond F. McLain*

WHEN Jesus' interpretation of "abundant life" is accepted by the local church as the end of Christian education, and when that end is approached by intermediary objectives such as those created by the International Council of Religious Education, the church has a purpose. When it is realized that persons may unceasingly grow in the capacity to live abundantly, the church is obligated to stimulate such growth, and has a program. When it is understood that growth is brought about through the guided, controlled, and enriched experiences of persons, the church has a method.

In a church where the purpose, program, and method center in life, some things follow, "as the night the day." Such a church will (1) search for the needs, interests, and concerns in the experiences of its church family; (2) evaluate its present and potential program and program resources in the light of such needs and interests; and (3) build and administer church experiences designed to meet the needs of its constituency.

Discovering the Needs of Persons

In searching for the needs of persons it must be remembered that there are basic needs and concerns which are not always felt, but which are very real. For example, every person in the process of normal growing needs to discover and know himself as an individual. He should come to see in himself a dependable and intelligent person. He needs to create and maintain for himself a place in society. He must know his world and find ways of living creatively within it in company with his brothermen. He needs further to know God through experience, and to feel himself a part of all that is.

And there are more immediate needs of which the church should be aware. Every person in contact with others discovers countless needs in the very process of living. These might be classified, as in Book One of the International Curriculum Guide (International Council of Religious Education), as specialized religious activities, health, education, economic life, vocations, recreation, citizenship, sex, parenthood and family life, general life in the group, friendship, and esthetics. Personality adjustments, help for immediate crises, physical needs as well as intellectual and spiritual, certainly should come to light in a search for the life interests of persons.

Both basic and immediate needs should be listed and classified for every age group in the church. The primary child as well as the adult teacher needs to discover himself as a growing person. His church activities must provide him with opportunities to work cooperatively with his friends. His early church experiences should point him to a feeling of and desire for God. The church interested in a program growing out of and ministering to life will be as concerned over the need of a child of six as over the expressed interest of an adult. Books making a study of age-group peculiarities, articles interpreting life at various stages, as well as the bulletin mentioned above, comprise a rich background of source material.

Evaluating the Program

An awareness of the needs of each group in the church should cause the church to consider its present and potential program resources. An honest scrutiny will assume as little and prove as much as possible.

A glance at the average church will reveal a quite extensive program.

Worship
- Sunday morning and evening worship services
- Prayer meetings
- Plays, pageants and special day programs
- Worship experiences in various gatherings, meets, retreats, etc

Study
- Sermons, special talks and stories
- Sunday and mid-week classes and discussion groups
- Teachers' conferences, conventions, institutes, etc.
- Standard Leadership Training Schools and classes
- Summer conferences and camps
- Mission study groups
- Christian Endeavor, Leagues, etc.
- Boy and Girl Scouts

Work
- Church board and committee meetings
- The Ladies' Aid, church suppers, etc.
- Choir service
- Social service and missionary giving
- Construction, reconstruction, building, painting, etc.
- Secretarial assistance
- Janitor service

Fellowship
- Departmental and age-group meetings
- Church parties and suppers
- Denominational and interdenominational gatherings
- Recreational activities, hikes, games, etc.
- Pastoral and Lay calling

A complete listing of program items is but a preliminary step in the process of evaluation. Churches almost inevitably succumb to the easy but inaccurate way of measuring success by attendance and financial solvency. When a church begins to evaluate its program in terms of life results, it is obvious that far more intimate studies must be made.

Some of the available instruments which will aid in making an analysis of church activities are Standards A and B for the Sunday Church School (International Council of Religious Education), with the correlated Standards and Scoring Manuals for each department. The outline of Standard B reveals its comprehensiveness:

I. Curriculum
- Worship
- Service
- Study
- Social and Recreational Life
- Personal Experience

II. Leadership
- Personal Qualities
- Training and Experience
- Teaching and Executive Ability

III. Organization and Administration
- Unity of Program
- Budget
- Staff of Workers
- Training and Supervision
- Administrative Management of Pupils
- The Session
- Records and Reports
- Outside Relationships

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IV. Housing and Equipment
Rooms
Equipment
Literature and Supplies
Service and Upkeep

Research Service Bulletin No. 10, *Measurement in the Church School,* published by the International Council, gives information as to the purposes of measurement, common measurement devices, paper and pencil tests, and standard tests. Splendid treatments of program evaluation are carried in two recent books, *Supervision,* by E. J. Chave, of the University of Chicago, and *Improving Religious Education Through Supervision* by F. M. McKibben, of Northwestern University.

Program items cannot be measured apart from the persons involved in leadership. Section II, of the Standards mentioned above gives a good criterion of leadership measurement. Other schedules are indicated in the books on supervision to which reference has been made.

A consideration of potential resources, especially as embodied in leadership, is necessary. We have too long insisted upon looking for leadership only among those who fit a traditional pattern. In every church there are persons, long unused, who have special training and interests, persons with unusual background and experience, persons with hobby interests and unique abilities. When a church is concerned with the life development of its people, it will place on its leadership list all those who in any way can be used in meeting their needs.

Program Building

It is difficult to become aware of the needs and interests of a church group. We also shrink from evaluating the institution we cherish and the persons whom we respect. Yet an honest matching of program against needs will lead to the third step of adjustment, which is still more demanding. The survey will indicate that some program items need strengthening, that others should be discontinued, and that in some directions new work should be begun. In this part of the enterprise several observations might be made.

All of the concerns of persons need not be met through the church program. The home, clubs, school, and various social institutions exist for the purpose of meeting some human needs, and are quite capable of performing an acceptable ministry. Since the church should not duplicate and over-lap the efforts of other agencies, a selection may be made from the entire list of the needs for which the church is primarily responsible. The selected needs may then be allocated to the various departments and groupings of the church. The accepted needs then become the immediate aims of each group.

Neither must all the needs accepted as the responsibility of the church be met at once. The program emphases should be so spaced that needs are met in due course, without being oppressively complex at any one time. "An educational program is continuous. It isn't an episode." Some needs will no doubt remain unmet until a prepared leadership may be secured or developed. At no time should the created program be so heavy as to break down of its own weight.

A great deal of work is involved in the approach outlined in this article. That is the advantage. The work itself is an educational opportunity. The whole matter of analysis, recognition of resources, and program plan-

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What Are the Facts?

Truth, crushed to earth, shall rise again—
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.
—William Cullen Bryant.

THE effect of alcohol on children is shown in the following experiment described in the Bulletin, *The Value of Law Observance,* Department of Justice, Bureau of Prohibition, Washington, D. C., 1930, page 20.

About 1890 a very interesting observation was made in Vienna of 591 pupils of a public school. These children all came from beer-drinking families and were divided according to accomplishment into three grades—good, fair, and poor. They were also divided into five classes on the basis of the amount of beer consumed.

Class 1. Children who were not given beer in their homes.
Class 2. Children who were infrequently given beer at home.
Class 3. Children who were given beer once a day.
Class 4. Children who were given beer twice a day.
Class 5. Children who were given beer with every meal.

The following table shows the percentages of students in each class and the grade of their work.

Class	No. of Pupils	School Ratings		
		Good	Fair	Poor
1. Never	134	42%	49%	9%
2. Seldom	164	34%	57%	9%
3. Once a day	219	28%	58%	14%
4. Twice a day	71	25%	58%	18%
5. Three times a day	3	. . .	33⅓%	66⅔%

The result of this simple table shows very clearly that the best work was accomplished by those children who were total abstainers.

Temperance Education in the Public Schools*

Forty-six states have laws requiring instruction in the public schools on the effect of alcohol on the human system. Arizona and Wyoming do not.

In general these laws prescribe that in all schools supported wholly or in part by public funds certain courses in hygiene shall be given for specified lengths of time with special reference to the effects of alcohol and narcotics on the human system. This subject usually is taught at the discretion of the superintendent at any time after the third-year grammar school and before the second-year high school. In many states failure to teach or to provide for instruction by any teacher or superintendent is followed by dismissal from office.

In some states no certificate to teach is granted to any person who has not passed a satisfactory examination in hygiene, including the effects of alcohol and narcotics on health and character.

Thirteen states have by law set aside one day in each year known as Temperance Day, when, to the exclusion of all other school work, for a period of from one to three hours a standard program is presented, carried out by pupils in all grades, summarizing the teaching of the year and asking pupils to present in different forms their conclusions as to the effect of alcohol and narcotics on the human system.

**Alcohol, Hygiene and the Public Schools.* Department of Justice, Washington, D. C., 1931, page 1.

Methodist Prints

The Young People's Society

By Frank D. Getty*

THIRTY-FIVE chattering, eager young people were waiting in the vestibule of the church, wondering when something would happen. The young people's society had announced a treasure hunt but no one seemed to know when it would start or who would be in charge. Apparently someone had had a perfectly good idea about a treasure hunt but no plans had been made, and several of the young people were wishing that they had gone to other meetings announced for the same evening. Out of the experience of this appear some of the problems that need to be considered in connection with a young people's society's place in the total educational program of the church.

Adult and Youth Leaders

For one thing, this group had never dealt adequately with the place of adult leadership in the program of the society. In fact, standing in that vestibule in the midst of the confusion, two of the more thoughtful young people sensed the difficulty when they asked almost simultaneously, "Why can't we get someone to help us build a program so that we will know what we are trying to do and who is supposed to do it?" Inquiry revealed that the society had had no adult leadership for almost two years. With a membership of more than sixty, they were drifting aimlessly from one week to another, hoping that some time order would come out of chaos.

It would, of course, not solve their problem merely to have an adult leader. All would depend upon the type of person, the way he worked with other people, and how skillful he was in drawing out the ability of the members of the group. Just to dispense with adults does not automatically develop leadership ability in young people. Neither does the installing of adult leaders bring of itself a new and better program. The two must work together in the successful group.

The Purpose of the Society

The young people in that church would likely not have been in such a quandary if somewhere in their work together they had considered the purpose of such a society.

The original purpose of a young people's society, as formulated by Christian Endeavor, was to afford opportunity for the expression of Christian beliefs and ideas not provided for anywhere else in the church's program. It is important to keep in mind that this purpose has been enlarged with the passing of the years and with the newer developments in church activities. In fact, the purpose of a young people's society is now the same as the purpose for the whole educational program of the church. A recently issued official statement of the purpose of a young people's society includes the following:

To challenge young people to allegiance to Jesus Christ and to the expression of personal Christian convictions and ideals;

To afford opportunities to consider together the problems of youth, to discover the Christian truths applying to these problems, and to practice with the helpful cooperation of fellow members the Christian way of living;

To enable young people to participate in the preparation and conduct of worship services;

To develop leadership through training by doing, thus preparing for future service in larger responsibilities in the church and other fields;

To provide opportunities for young people to develop and express their own creative powers in program building.

Even a rapid reading of these paragraphs shows that the emphasis is not on the existence of a society but rather on what the society can do for the individual members, and that this purpose is much the same as that of the young people's division of the church school itself. The relation between the program of the society and that of the church as a whole becomes, then, an important matter.

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The Program of the Society

The young people in that church really need then to consider the youth program of the church as a whole. They need one program to cover all of the young people's activities for the whole church, including the Sunday school, the young people's society, the dramatic clubs, any young people's choir, and two or three other miscellaneous groups. The young people's society would assume their share of the total program of the church. This would give them a definite outline of their own work while contacts with the other young people's organizations in the church would be maintained.

There are some things that can be done in a young people's society better than in any other organization, and these naturally belong in the society program. It used to be said that the Sunday school carried on the impressional activities and the young people's society provided for the expressional activities. This statement is no longer adequate. All organizations carry on work which is both impressional and expressional. The relationship between the different organizations must be on a cooperative and not on a competitive basis these days.

The young people's society thus must be an integral part of the young people's organization in the entire church. Here again we may quote from an official statement concerning the place of the young people's society in the program of Christian education:

> Where there is a young people's society in any church, its program should be an integral part of the total program of religious education for young people in that church. Relationships with other organizations within the church and necessary supervision may be secured through the educational committee of the church. This committee should have certain members designated whose special responsibilities will be in the young people's field. On this committee should be a fair proportion of young people or their adult advisors, who should share in the building and supervision of the program.

Whether or not a young people's society will exist is a decision which must be made within each church in the light of its total program which naturally should be based on the existing needs of its young people. As a rule, a young people's society makes possible a type of activity not fully provided in other organizations. It gives young people an opportunity to carry more responsibility than is usually afforded them in the Sunday school. It calls for a kind of program somewhat informal in nature, and yet one which makes a genuine contribution in serving the spiritual needs of youth. All of these advantages of a young people's society may be secured and their values increased as the society maintains the proper contacts with the other young people's organizations in the church. Some churches have just one organization for young people, which meets on Sunday morning for a Sunday school session and on Sunday evening for a society type of meeting. Having just one organization makes possible a closer supervision of all activities and does not lessen the values in the various meetings. Undoubtedly the tendency is toward a unification of program, with the largest possible cooperation between leaders of the different organizations; and in time we may see more unification of organizations as well as the unification of program.

In considering such matters as those stated above, these young people could find a new fellowship with some wise and helpful adult leaders, those adults themselves would grow as they served, and the society would find its normal and fruitful place in the work of the church.

A Rural Recreational Center

*By J. B. Townend**

I FINISHED my college course in orthodox fashion —practically out of funds. It was necessary for me to take the first opening that presented itself, and after the usual procedure of preaching for, receiving, and accepting a call I found myself the duly inducted pastor of a small congregation in a rocky, sparsely settled part of old Ontario. Its Golden Age was in the past. For twenty-five years or more there had been a steady stream of people moving out. They sold their barren farm holdings for a song and moved to pastures new.

The nearest town and the nearest railway were about twenty miles away, over hilly roads. In the village itself, old folk predominated. In the lonely homes in the country round, there was a goodly number of boys, girls, and young people. For most of them there was practically "nothing doing." The place was dead!

An ideal spot for an experiment! There were no counter attractions. Why not try to organize some form of community effort which would over-ride the denominational barriers that so pitifully divided the people? Why not a community playground!

The older folk looked askance at the elimination of credal forces, even in recreation, but the younger folk took hold of the project with enthusiasm.

Committees were appointed to canvass the territory for subscriptions, and when the last one reported, we had about seventy dollars in the fund. In some places this would be a small sum, but to us it was a small fortune. By careful planning and the use of volunteer labor, we managed to get soft balls and swings for the girls, basketballs for the young women, and croquet for the rest of the ladies' section. For the boys a football was procured; for the men, bats and balls for baseball; and for those older still, quoits and horseshoes. (Our best quoits players were over sixty years of age.) Children, parents, and grandparents played on the same grounds. The Agricultural Society cooperated by giving us the use of their grounds at a nominal rental.

To insure a sufficiently large group being present, the grounds were only open three nights a week. Eggs were brought in for shipment on Monday night; on Thursday night a temperance society met at 8:45; Saturday night was "night out" for the younger folk. So we utilized these natural occasions.

The venture was a success from the first. Whole households came to the village to play together for an hour and a half once or twice a week. An atmosphere was created that eliminated the objectionable things sometimes found in recreational centers—swearing, arguing, drinking, and so on. The playground became one of the most wholesome places in the community. Where people were so scattered among lakes and hills that there were only about three houses per thousand acres of territory, it helped to break the loneliness and the monotony.

Out of it all there came a boom in church attendance and interest. When winter came it was possible to launch other community projects which met with success from the first. Two or three years later the churches themselves united their forces. Today one church building is used for worship services, and the other is fitted for general week-night activities, especially those of the younger folk.

*Pastor, Atwood Circuit, United Church of Canada, Atwood, Ontario.

Mormon Weekday Church Schools

By Arthur J. Hansen*

IT IS not generally known how extensive is the program of weekday religious education offered by the Church of Jesus Christ of Latter Day Saints. Without attempting to evaluate the educational and religious merits of their system of weekday church schools, this article aims merely to present an impartial survey of the situation as seen by one observer. Assuredly these facts constitute a challenge to other churches to consider more seriously their opportunity and responsibility.

Twenty years ago the Latter Day Saints Church established its first weekday church school for high school students in connection with the Granite High School of Salt Lake City. That was the beginning of the seminary system as this phase of religious education is known. Today the enrolment in senior seminaries numbers 14,526 and in junior seminaries 15,505, or a total of 30,031 senior and junior high school students in weekday church schools.

The best developed and most impressive educational work is represented by the senior seminaries. The 1932

Type of Building in Use

report shows eighty-three of these seminaries, of which fifty-five are located in Utah, eighteen in Idaho, and the remaining ten scattered through Arizona, Wyoming, and Colorado. Classes are held in a separate building owned by the church and adjacent to the high school, as shown in the illustration. With the exception of three, every seminary is housed in its own building similar to the John R. Barnes seminary building at Kaysville, Utah, which was erected as early as 1919 and which adjoins the Davis County High School.

One hundred teachers, all but five of whom are men, are employed for full time by the church headquarters to teach in these eighty-three senior seminaries. To be acceptable, the seminary teacher must meet the state requirements for a high school teacher and must have served on a two-year mission for the church. A recent ruling also requires a Master's degree in religious education within four years after appointment. Provision is made for courses leading to this degree in the summer school of the Brigham Young University. In the summer of 1930, Dr. Edgar J. Goodspeed, of the University of Chicago, taught New Testament to this group of teachers.

The senior seminary classes meet during school hours from three to five times a week throughout the high school year. Three courses of study are offered: New Testament, Old Testament, and Church History and Doctrine. High school credit is given for the two Bible courses. Cloth-bound textbooks are used which contain a blank page for the student's notes opposite each lesson. A new series of textbooks of a more scholarly character is in process of publication. The 1931-32 enrolment was divided as follows: New Testament, 3,434; Old Testament, 3,839; Church History and Doctrine, 7,253.

The junior seminary is a more recent development and offers once-a-week religious instruction to junior high school students. The latest report shows seventy-four junior seminaries of which thirty-six are on released time, twenty-five partly on released time, and ten after public school hours. In the last group are included the larger cities as Salt Lake and Ogden, Utah, and Pocatello and Twin Falls, Idaho. The course of study is still in formulation, but two courses now in use are "Cardinal Principles of the Gospel" and "Characters of the Book of Mormon."

To complete this system of weekday church schools, the Primary Association provides once-a-week instruction after school hours from the kindergarten to the sixth grade, and the "Institute" serves the college student. The latest available figures give an enrolment of 90,947 in the Primary Association, which compares with a Sunday school enrolment in the same church districts of 134,146. In other words, sixty-eight per cent of the children in Sunday school were also enrolled in weekday church schools.

Institutes are maintained by the church in buildings well adapted to the purpose and adjacent to the campus of the University of Idaho at Moscow, the southern branch of the University of Idaho at Pocatello, and the Utah State Agricultural College at Logan. In a letter to the writer, Dr. Joseph F. Merrill, Commissioner of Education for the Latter Day Saints Church, by whose courtesy these facts and figures are presented, writes: "There are requests for more than thirty new senior seminaries at as many different public high schools, and also for institutes at the University of Wyoming at Laramie, the Northern Arizona Teachers' College at Flagstaff, the University of Arizona at Tucson, and the Southern Arizona Teachers' College at Tempe." The policy of the church favors the discontinuance of its church colleges in favor of these institutes.

Building Located Adjacent to High School

*Pastor, First Baptist Church, Porterville, California.

Universal Films

SOCIAL AND ECONOMIC DEFEAT—

What Lies Ahead for Youth?

NEIGHBOR Jim, a twenty-year-old six-footer, has no job. He has taken to making hooked rugs. This occupation of our pioneer mothers is absorbing from eight to ten hours of his waking day.

Across the street is Bob Tolouse, out of high school last June. He spends his time loosening and tightening nuts on his father's car. Every time we look out of the breakfast-nook window we see him tinkering on the family bus. One value in Bob's filling his unemployed time in this manner is a car in perfect working order for the rest of the family.

We frequently eat our noon meal at the cafeteria in the downtown Y. M. C. A. During the past several months a friendship with Merle Carruthers has developed. Merle frequently related the situation with his father down on the farm. With farming income a minus quantity, Merle seemed to be the main support of the family. Then Merle lost his job. After weeks of fruitless searching for work there seemed nothing to do but go back to the farm—or starve. "They don't need me or want me down there, but there's no other way out," Merle said glumly when we ate together the other day. "So tomorrow I'm hitch-hiking home."

"Staying at home was driving me crazy," said Karl Pitcarin, leader of our church youth council. He was freely conversing in our office about himself. "So I offered my services to the Red Cross and my work there, while without pay, is keeping me from going 'nutty.' "

THE DILEMMAS OF MODERN YOUTH

For these youth, and millions of others, the highway of work is marked "closed" or "detour." All along the way are signs, "No help wanted." Thousands of youth are sensing that there is no place for them, that their service is neither needed nor wanted.

A few years ago a premium was placed upon youth and the ideas and abilities of youth. Now if the young architect says, "I'll build another skyscraper to prove my genius," the world says, "For heaven's sake, don't. Our cities are so overbuilt with skyscrapers that half of the offices are empty."

If the engineer says, "I'll build more roads," the taxpayers rise in protest saying, "Never! We're not able to pay for those already built."

If enterprising youth of today buoyantly sing out, "I'll be a doctor or lawyer or minister," the ponderous voices boom forth, "Beware! these professions are overcrowded now."

It is one of the strangest challenges the world has ever known. That the highway of work should be closed to eager youth who, full of energy, anxious for adventure, buoyant with expectation, want to test their strength, seems paradoxical. Dean W. R. Inge states that he feels a great pity for the younger generation. "Life was comparatively so easy for us," says the Dean, "and it is going to be so hard for them. We grew up in an age of expansion and confidence; they have come in for an age of contraction and perplexity. The writing on the wall looked rather encouraging for us; what they see is a gigantic note of interrogation."

These walls of difficulty which youth face is the prime reason for the Church giving new attention to vocational guidance.

In Cleveland, Ohio, there are 3,000 girls in vocational high schools preparing for commercial jobs. They take this training feeling that if they are qualified there will be a place open for them. Since January, 1932, the Cleveland Y. W. C. A. Vocational Bureau, which interviews 150 to 170 girls daily has had only two full-time commercial jobs to offer. There is nothing open to girls save housework. Hundreds of girls are seeking employment for two and three dollars per week. Some offer their services for simply a dollar per week plus room and board and others only clothes plus room and board.

OFFERING A "DARE" TO THE CHURCH

The Church must meet this grave need for help in directing young people into their right vocation and in keeping up their working morale. It is a stupendous challenge. It means that the Church must gird itself afresh for a new and heroic effort. It involves the mobilizing of the finest intellects and a stimulating of the warmest hearts.

It means enlarging the narrow concept of a "call" and of "Christian callings." The philosophy must pass that only those who do the work of minister, missionary, or nurse are "called." The scientist, business man, teacher, lawyer, farmer, must sense a "call" to do the world's work for the welfare not of self, but of humanity.

We must inculcate the conception of a "call as a recog-

A Crucial Issue and What It Means for the Church

By

RAYMOND M. VEH*

Methodist Prints

—OR SATISFYING ACHIEVEMENT?

nition of the need of human life, in any field whatever, and a sense of divine obligation on the part of one who has the power to meet that need, until it be met." The call is a sense of sacred responsibility for using the talents one has for the good of mankind and the glory of God. The name in which a person does his work and the responsibility which he feels toward his brother man are tests of this call.

Probably most churches in these days have been attempting to give youth a philosophy for their task. Now the Church must go a step farther. It must help youth discover that vocation through which he can best release his personality and to give that vocation the necessary spiritual dynamic as the outstanding vocation for himself.

WHAT THE CHURCH CAN DO

To do that, several approaches should be made. First of all, each church should study local conditions with reference to the work being done in vocational guidance in the churches, schools, and kindred organizations of the community. Local church boards of religious education may well undertake this as a project. A ready cooperation of community agencies is certain to be secured in a worthwhile project of this sort. It may be well to call in educators and leaders of civic organizations to lay the basic plans for such a survey. One of the very real aims of the Church should be the support of all reliable vocational agencies.

A second constructive approach to vocational guidance is educational. Most common of the methods is a discussion group studying texts such as Horton's *Out Into Life;* Moxcey's *Finding Your Place,* or Hickman's *Christian Vocation.* Probably leaders can engage in a study of leadership training course No. 306—Materials and Methods of Vocational Guidance.

Platform talks and sermons are fruitful in giving youth theoretical aid. Some churches sponsor a series of lectures by men in various professions. The Pearl Street Evangelical Church, Lancaster, Pennsylvania, recently offered a series of Sunday evening services on "What Next in the Professions." A prominent lawyer, teacher, minister, engineer each had a Sunday night in which to address himself to the young people in the congregation. In the subsequent public forum period, youth could question these leaders on the field presented.

Again, some churches have undertaken special projects of a vocational nature. These include observation trips and the interviewing of people successful in their chosen work. A group of twenty or more youth of the Presbyterian Church of the Covenant, Cleveland, Ohio, have made weekly trips downtown to attend sessions of the League of Industrial Democracy for more than two years.

Also, a number of the more aggressive churches are providing opportunities for youth to look within themselves through autobiographical and self-analysis charts. The Vocational Guidance Self Analysis Form developed by the Youth Guidance Foundation, 419 Fourth Avenue, New York City, is probably the most used test available. The Christian Quest "Individual Growth Chart" provided by the International Council of Religious Education is of value in this connection. Naturally these tests are only presented in connection with a counselling service wherein is used a pastor, Sunday school teacher, or any other individual who has paid the price of the confidence of youth.

Again, a few churches provide a much-curtailed employment agency. However with positions so scarce, it is almost impossible to maintain such a service.

Further, during the "golden era" several religious organizations set up student loan funds and scholarships. Such resources, still very inadequate, are being severely drained in these days. But this wise provision is of more value to youth than can ever be surmised by the donors. These funds, insufficient though they may be, are keeping body and soul together for the privileged recipients.

These funds are often administered by a life work committee which is a valuable adjunct to any church board. Such a committee promotes vocational guidance and gives emphasis to the timely need of more fruitful work in this field.

Thus the Church is faced with a grave problem and must find a solution. There is a moral peril in present conditions for young people who "have never known what it means to have a job" or to hold one until security is possible. While at first only economic factors were involved, it has been shown by recent history that any economic distress also has its moral results. Today American youth is coming under the blight of the maladjusted economic and vocational system and the result too often is disaster. To this problem the Church must devote the best that it has.

*Editor, *The Evangelical Crusader*, The Board of Religious Education of the Evangelical Church, Cleveland, Ohio.

Organizing for Children's Work

By Mary E. Skinner*

LOCAL church school leaders are asking themselves penetrating questions concerning their present procedure and set-up as viewed in the light of the purpose and possibilities of a school of religion for children. This questioning indicates a conscious need of clarified purposes, more effective planning, and a more stable organization. It is not the purpose of this article to discuss the details of grading or grouping children for classes or departments, nor of providing the needed space, equipment, and materials. Instead it is our purpose to discuss those organizational provisions desirable and possible in every church regardless of its size, and which will help the church to have a part in meeting the religious needs of children. The following general principles seem basic:

Good work with children in the church does not "just grow." It has come into being because plans were made long in advance; because people planned and prayed; because they wrestled with that terrible word "organization" until they saw spiritual values in it, and that takes wrestling!

1. The organization should make possible for every child experiences in group living and worship which he would not otherwise have and which will interpret and add meaning to all his present experiences.

2. The organization should be such as will give children a sense of security, purpose, and direction; will enlist capable persons for leaders; and will win the confidence of other educational agencies in the community.

3. The organization should be conceived in terms of a total program for a given age group so that a child's own experiences become the unifying center.

Practically every church provides for beginner children and for those of the primary and junior grades. A few churches provide also for nursery children. In most places, however, the presence of nursery children is not the result of a provision first made by the church, but is rather the result of the practice of parents who bring young children to the church without first ascertaining whether space and understanding leadership have been provided for them.

The first essential in setting up an organization which shall meet the needs of the children of the church is that the church itself shall have a sense of purpose and perspective that will make possible actual growth through participation in worth-while activities. This sense of perspective and purpose becomes specific in the board or committee on Christian education, which is the policy-making group in the local church. It is this official group that will provide stability, dignity, security, and a sense of purpose throughout the entire organization. Its responsibility for electing and providing for the training of workers makes it possible for the board, through changes in personnel as needed, to put into effect plans that will lift the work to a higher level.

In addition to the teachers elected for specific positions, the board of Christian education will elect age-group superintendents or supervisors. A few churches may find it possible to secure a particularly well-trained supervisor for the entire children's division. In most churches, however, departmental superintendents are becoming age-group supervisors. These departmental supervisors, together with any other qualified persons whom the board desires to add, constitute the committee on children's work. (Advisory committee for the children's division is the term used by one denomination.)

When the local board or committee on Christian education requests the committee on children's work to designate one of their number as chairman of the committee and makes this chairman a member of the board itself, the children's division is brought into direct official relationship to the board through a democratic process. The board will find it exceedingly desirable to establish the practice of annual election of all officers and teachers. There will be times when problems of personnel must be considered impersonally, but the board should stop at no problem however difficult which impedes the progress and needed development of its work for children.

The committee on children's work is responsible for formulating plans for the children's division that will result in growth for every worker as well as for every child. The following will suggest specific phases of work to be considered by this committee: contacts with prospective workers; interdepartmental or inter-group activities; time schedules, particularly for vacation schools or other week-day sessions; relations with public schools; opportunities within the church or community for enriching the Christian living of children; missionary education; parent education; cooperation in discovering and sharing materials, group study, and the like. It is this committee that will be on the alert to discover the greatest weakness in the children's division and to plan for its improvement; and will bring into existence among the workers that fine sense of cooperation, self-forgetfulness, and joy in their work that becomes a dynamic factor in realizing the objectives of Christian living.

It is inevitable that a vital program will necessitate more time than is usually included in the church school program. To discover an extra hour, however, or to make available more time before the children and teachers feel the need of more time, will tempt them to drop back into the superficial procedure of "putting on programs." But when teacher and children become intensely interested in carrying out a worth-while plan, the question of more time takes on a different aspect. It is therefore not merely a program expanding in point of hours, but in point of interest, worthwhileness, and in a sense of wholeness which pervades the attitude of children and parents as well as teachers.

In considering possible hours into which a vital program may expand, one thinks first of the day already recognized on the calendar for the use of the church. Our developing civilization continues to make inroads upon this day which is essentially a family and church day. A new approach to its use needs to be made. A three-hour session is already the practice in many places. The services of better teachers can more easily be secured for a longer session in one block of time than for a short session during the morning and an-

*Director, Children's Division, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

(Continued on page 37)

Next Year with the Journal

A Visit to the Editorial Office and What Was Seen and Heard There

IT CAME to pass that as a visitor in the library of the International Council, I chanced to become an unexpected onlooker while the Board of Editors was in session. There was a blackboard with a complicated chart upon it, and an earnest man standing beside it. And the months of the year were across the top and some "trunk line" topics down the left side, and the members discussed it from every angle.

MRS. WILSON

The chart was the *Journal* for next year. And some things I saw thereon are written on this page.

EDITORIALS

There was not much detailed discussion about editorials, except regarding some sort of "The Creed of a Christian Educator" that might be run serially.

DEVOTIONAL ARTICLES

There was a long and interesting discussion on this topic. One result is a series of four articles by Professor George Dahl, of Yale University, on "Pardon," "Presence," "Peace," and "Power." These will run from September through December. Further plans for the rest of the year are under way.

(Incidentally, the Board has a special series of such articles for the year 1934-35 on personal religious living for the Christian leader. The one writer in all the country whom they wanted for this series could not do it this year, so they have postponed it for a year so that he can.)

DR. SHACKFORD

THE PASTOR

What about the pastor and religious education? In addition to the many practical articles next year in which the pastor will be involved, there will be some planned especially for him. They will deal with the sermon in religious education, the church boards and an educational way of working with them, and so on. Such pastors as Dr. John W. Shackford, of Charlotte, North Carolina, are now writing these articles.

WHAT LEADERS ACTUALLY DO

During the past year the *Journal* has dealt with the principles and methods of the INTERNATIONAL CURRICULUM GUIDE. Those articles have been practical, it is true, but they dealt also with theoretical statements. That was necessary. And there is evidence that readers liked it.

But now, it seems time to turn to see what these principles mean more definitely in terms of actual practice. So, to start off this new volume in practical helpfulness there will be a series of articles on "What Leaders Actually Do." These will deal with "Planning for the Year," "Leading the Workers' Conference," "Getting Christian Values Out of Christmas," "Helping One's Teachers in Their Work," "Developing a Financial Program," and so on. These are to be accounts of how others do these things.

RELIGIOUS PLAYS AND PAGEANTS

The editors are very happy over the fact that the *Journal* printed the first published play of Mrs. Dorothy Clarke Wilson about five years ago. It was written to meet a need in her own church, with her husband, the pastor, pressed into the leading rôle. Walter H. Baker Company, of Boston, have since published fifteen of her plays and a book of her plays is now on the press. Her work will appear in the *Journal* again this year as a part of a comprehensive program of at least eight high-grade religious plays.

HOW WE ARE DOING IT

In a certain church an official walked into a meeting of the educational committee one fine fall night and touched off a "bomb." As a result the complete program of that church school went onto the table for examination, vivisection, reconstruction. Chancing to hear of it, the editors decided that *the process* through which these good people went all last year could, if written up, have immense educational value for *Journal* readers.

So they commissioned a certain person to write it; to remain anonymous, so as to make the church and its personalities anonymous; to discuss failures as well as successes with the reasons and remedies therefor; and to hold back nothing. The series will begin in the September issue.

WORSHIP PROGRAMS

MRS. MCCLINTOCK

The programs for next year are to be prepared by carefully selected persons who have had wide experience in their fields. The primary programs will be by Bernice Buehler, the junior programs by Mrs. Myron C. Settle, the intermediate programs by Chester Bower, and the senior and young people's programs by Mrs. E. E. McClintock. There are also to be special articles on planning worship services and the use of worship materials.

At the same time, it is interesting to note, the editors have plans now under way by which the general themes for worship programs for 1934-35 are to be chosen and special leaders in local churches chosen to use them during this coming year and write up their programs for use in the *Journal* a year hence.

OTHER ITEMS OF INTEREST

"The Leader's Loose-leaf Notebook," "A Worker's Own Library," "Keeping a Supply of Materials for Committee Use," "How to Use a Committee for Results," and other titles also appeared on the blackboard chart. There were plans for special articles for teachers, for superintendents, and for field workers; much talk about the book-of-the-month; and detailed discussion of what's happening, of world news, of home religion, and of weekday and vacation schools. And then I came away.—BY THE VISITOR.

Can the Church Keep Abreast?

THIS is the question of the hour to all those who love the church and who believe that religion is vital to human life. During the past few years the world has experienced many far-reaching changes—in science, in politics, in economics, and in many other fields. Religion is faced with the necessity of guiding this changing world toward the ideals of the Kingdom of God. How can it keep abreast?

The answer depends upon one word. It is this—*leadership*. If the leadership of the church keeps abreast, the church will. No church ever reached higher levels than the vision and skill of its leaders. But vision and skill are not easy to get. They cost individuals and churches a price.

To get vision, leaders must become aware of the larger work of the church, discover what is being done in other places, meet outstanding personalities, take time away from the rush of things to rediscover God and his purposes for life. Vision comes with the opening of the windows of the mind and soul so as to take in new scenes, think new thoughts, and find new ways of work.

The International Council Summer Schools provide an ideal setting for those who would find a larger and newer vision. All three of these schools are located at beautiful centers—in Colorado, Wisconsin, and New Hampshire. Mountains, trees, lakes, flowers, beautiful places for meditation and worship abound. They are choice places of the spirit.

Classes, worship, friendship, reading, personal chats all help to give vision, and all of these they provide.

But they give more than vision. They offer newer ideas, better materials, more effective plans to get this vision into action. They provide means for seeing and motivation for doing. There are classes in all phases of Christian education for pastors, teachers, officers, council leaders, directors, weekday and vacation workers.

Help the church keep abreast by helping leaders to get the best there is for their work.

But the church today must look beyond the present; it must plan for the church tomorrow. Help young people to train for leadership today and the church will keep abreast tomorrow. That is evident. It is to provide such a guarantee for the future that the International Council conducts its Older Boys' and Girls' Camp Conferences. There is a camp for boys and one for girls in Colorado, in Wisconsin, and in New Hampshire. These camps are entering their twentieth season of training young people for effective leadership in the Kingdom of God.

A visitor attended a county youth conference to give one address. He entered during a worship service that had been well planned and was being conducted in impressive fashion by young people. Older boys and girls were conducting the conference session. He compared it all with what he had seen in that same county a few years before, and was amazed. In the mean time some of these young people had been sent to camp at Lake Winnipesaukee, N. H. They in this way were able to keep abreast.

A certain primary department superintendent was widely known for the excellent work in her department. It was so good that she addressed conventions and taught in leadership schools for other primary workers to tell about it. Then one early fall she changed her program radically. It had been good, but now she saw it was not good enough. She had attended the leadership school at Lake Geneva that summer where she came into the classes of national leaders in children's work. Thus, she kept abreast.

A certain girl in a western city, a girl destined to make her way in any company, had this said of her by her mother: "I am very grateful for the help Geneva Glen has been to———. Her cabin mother has written her such good letters that have inspired her to try harder for the better things of life. There has also been the lovely influence of one of the faculty, whom she adores. She is looking forward to camp this summer and I hope it will mean even more to her than last year." She had been to the Colorado camp. In her social life and service she, her church, and her home are keeping abreast.

These are but a few incidents that one could cull from a large number. They tell their own story.

It is not too late to plan to have both adults and young people attend some of these schools or camps. The experience of scores of churches may be your experience, *your church can keep abreast.*

The Stars Shine on Geneva

By O. G. Herbrecht

THE stars shine on Geneva,
A sail is on the sea
And the sheen of the silvered waters
Calls to the soul in me.

The stars shine on Geneva
Calm through the cool night air
To wash their face in the waters
And leave the star dust there.

The winds blow over Geneva
From some far distant lea
And the pale white birches are telling
Their secrets to the sea.

The night lies on Geneva
With a hush of infinite peace
And my soul, too, finds its stillness
And my spirit its release.

The stars shine on Geneva
A million planets nod—
Their far, white fire calling,
Calling my soul to God.

For information as to program, leadership, and cost write to your state council, your denomination, or to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

The dates of the schools are:

Geneva Glen, Colorado—August 7-13
Lake Geneva, Wisconsin—
First week—July 24-29
Second week—July 30-August 4
Lake Winnipesaukee, N. H.—August 7-18

The dates of the camps are:

Geneva Glen Girls'—July 24-August 5
Geneva Glen Boys'—August 14-26
Lake Geneva Girls'—August 7-19
Lake Geneva Boys'—August 21-September 2
Lake Winnipesaukee Girls'—July 24-August 5
Lake Winnipesaukee Boys'—August 21-September 2.

A "Five-Year-Plan" for Adults

By HAROLD F. HUMBERT*

HOW can you get adults to express themselves? In what topics are adults interested? Will they continue in a discussion group over a period of years? Should one leader or several leaders be in charge? These are some of the questions which presented themselves to the minister of an Ohio church five years ago as he considered the problem of adult education in his church. In an attempt to answer those questions he began a plan that has brought at least a measure of success. Now he calls it his "Five-Year-Plan," not simply because it is a project for accomplishment during the next five years, although it is that, but because it has worked for five years and gives promise of continuing success.

Adult discussions may begin with biblical material, to be applied to contemporary situations; or problems of present-day living which are capable of Christian solution. Many adult groups prefer the biblical basis as a beginning of class discussion. Other groups find that the problem-centered course meets their needs more satisfactorily. This particular "Five-Year-Plan" began with problems and attempted to find the Christian way out.

Experience has shown that adults are vitally interested in whatever concerns their personal and corporate life, and that they persist in discussing problems week after week, if the discussions are informing, thought-provoking, and varied. Occasionally it is possible to find a single leader who can lead successive discussions, but, under ordinary circumstances, it is better to have various leaders, choosing the people best fitted by temperament and training to handle the particular topics under consideration. A variety of leaders is more apt to strike fire and bring out class discussion than one leader Sunday after Sunday. Continuity to the work of the class can be gained by having a single chairman preside throughout a year, assisted by a curriculum committee which chooses the topics to be presented, the order in which they are to be considered, and the personnel of the leaders to have charge of discussions.

The curriculum committee may be guided in finding its topics by such as the following procedures: (1) informal discussion in committee of the topics which members of the group would like to hear discussed; (2) a survey of the major interests of the American people as revealed in the magazine articles that they read over a decade of time; (3) a round table discussion in the class concerning problems that perplex the members, discussion topics which they would enjoy, and subjects that the group would like to have presented by visitors who would speak and answer questions.

Over a period of five years it has been discovered that the interests of adult groups are likely to center in topics dealing with: (1) social ethics, (2) the church, (3) a Christian philosophy of life, and (4) international relations.

In our group, a leader frequently gives an introductory talk bristling with questions and throws the meeting open for discussion. Sometimes a book is reviewed. Sometimes there is a formal presentation of two sides of a question by prepared debaters. Sometimes there is a round table discussion. Sometimes there is a lecture giving information compactly, followed by questions. Always there is opportunity for free expression of opinion and for gaining information on moot points.

What has the class talked about? Here is the answer, not including every topic considered during five years, because some themes are freshly interesting every year, and some require reconsideration as circumstances change in the community and the world at large; but, in general, here is what the class has discussed during the life of our "Five-Year-Plan."

CHURCH

- What Does the Church Want of the Laodiceans?
- What are the Barriers to Christian Unity?
- What Progress is Being Made Toward Christian Unity?
- What are the Objectives of Christian Education?
- What Would You Like the Church to Teach Your Children?
- What is the Church Doing for the Orphan Child?
- How Can We Help Youth to Have Christian Attitudes?
- How Can the Church Maintain the Spirit of Pentecost?
- Pensions for Church Leaders
- How Shall We Observe Lent?
- How Far Shall the Church Go in Politics?

A CHRISTIAN PHILOSOPHY OF LIFE

- What is the Importance of Religious Experience?
- What is the Truth About Behaviorism?
- What are the Most Helpful Recent Religious Books?
- What is the Relation of Health to Christian Living?
- What is the Influence of Beauty Upon Character?
- How May Personal Devotional Life Be Developed?
- Why Do We Pray?
- How Do Science and Religion Aid Each Other?
- Are the Motives of Jesus Practicable in Modern Business and Professional Life?
- What Did Jesus Mean When He Said, "Blessed are the Meek"?
- "Eight Ways of Looking at Christianity" (a book review)
- Poets as Interpreters of Jesus
- The Increasing Influence of Jesus in the World
- The Consciousness of Sin
- Aspects of the Personality of Jesus
- The Enduring Message of the Prophets

INTERNATIONAL RELATIONS

- What Can the Orient Contribute to the Occident in Religion?
- What Can the Occident Contribute to the Orient in Religion?
- Is World Peace an Illusion or a Possibility?
- What is America's Place in World Affairs?
- What Did Jesus Teach Concerning War?
- What is the Church Doing to Break Down International Prejudice?
- Who Caused the World War?
- Respect for the Capacities of Other People
- What Does the Koran Teach?
- What are Russian Communists Attempting to Accomplish?
- What Should the United States Do Concerning Intergovernmental Debts?
- What are Gandhi's Objectives?
- The Reparations Problem
- The World Court
- Recent Religious Developments in India
- What Has the League of Nations Accomplished?
- What is Happening at the Disarmament Conference?
- Contemporary Poland
- Latin-American Dictators
- French Disarmament Proposals
- Developing the Christian Community in India
- Revolution in Spain
- Revolution in India
- Fascism in Italy and Germany

SOCIAL ETHICS

- Race Track Gambling in Our Country
- Is Law Enforcement Possible?
- What are the Moral Issues in the Present Political Campaign?

*Pastor, Hiram Church of Christ, Hiram, Ohio.

What is the Socialist Solution for Economic Problems? The Democratic? The Republican?
How Is the Golden Rule to Be Applied in Modern Life?
What Have Been the Most Significant Events of the Past Year?
What are the Beneficial and Harmful Effects of the Modern Newspaper?
The Relation Between the County Prosecutor's Office and Law Enforcement
Successes and Failures of Prohibition
New Tax Proposals
The Use of Money
Should a Christian be a Pacifist?
What is Christian Treatment of the Negro?
How is Science Helping Humanity?
How May Intolerance be Eliminated?
Learning to Cooperate
What are the Public Schools Doing in Character Education?
Problems of Rural Life
Amusements for Young People
The Changing Status of Women
State Medicine
Communist Religion and Morals
The Red Cross
The Wickersham Report
Leisure: What to Do With It! What It Will Do With Us!
Possible Dangers of Immigration
Should Pacifists be Denied Citizenship?
What Should the Nation Do with the Aged and Unemployed?
Equalizing Educational Opportunities in the State
A Citizen's League to Support Law Enforcement
How County Candidates Stand on Moral Questions
What is the Way Out of Present Economic Difficulties?
How May the Tax Burden be More Equably Distributed?

"Is this religious education?" a visitor recently inquired of a member of the adult forum, who replied with an emphatic "Yes!" and then added: "I can't divorce my religion from what is going on now and what is going on next. After thirty-five years in church school and individual Bible study, I have a fair working knowledge of the Bible. Being familiar with the principles laid down in the teachings of Jesus, I want to know what they mean in contemporary life. The forum gives me an opportunity to express my own thoughts on these matters and to check them up against the thinking of others. It is of inestimable value in my attempt to be a Christian citizen. I consider it the most vital kind of Christian education for adults."

"How much has the Bible been used in this group?" persisted the inquirer.

"The members are mature people who have studied the Bible in the church and the home from twenty-five to fifty-five years. That study has given them a background for their present discussion. While they do not continually quote proof texts, they constantly seek the Christian attitude toward various problems, as they interpret that attitude from their study of the Scriptures. When there arises a felt need for investigation of the Bible, that is done. After considering modern social questions, the group decided that they should saturate themselves anew in the social teachings of the prophets, and spent several weeks in specific Old Testament study. On another occasion, after considering international relations, they spent several weeks investigating the sayings of Jesus commonly quoted for and against war. The same thing happens at Christmas, Easter, and special observances, such as the 1900th anniversary of the first Pentecost, when the topics are related to the seasons. The Bible is used, not as a textbook but as a guide book. Then, too, in our church there is another group meeting at the same hour of the forum for those who want a systematic Bible course; so people take their choice."

"Are there tangible evidences of results from your group?" asked the visitor.

(Continued on page 34)

Does This Give You an Idea?

IN October, 1930, the church school teachers and officers of the Westminster Presbyterian Church of Minneapolis expressed a desire to receive "occasional letters" from the director of religious education, Mr. Herman J. Sweet, dealing with some of the personality values and educational principles which they were attempting to incorporate in their church school work. Since that time many such letters have been written and gladly received. They are kept free from announcements and, although they are mimeographed, they are written in the style of personal letters. Mr. Sweet, upon inquiry, stated that he has found the letters helpful in many ways: such as, in stimulating interest; in promoting study; in causing leaders to request personal interviews, books to read, et cetera.

Copies of these letters cannot be given here, but excerpts from a few are quoted in order to indicate the type of material which has been and is being included in them.

"Whether we will or not, as leaders we are transmitting attitudes toward life and toward the many specific problems of life which have a mighty cumulative effect. . . . If we have a pessimistic view of life, we transmit it. If we see life wholly in terms of the bad, the suffering, the dangers, we cast a shadow of hopelessness over our pupils. If ew have deep-seated race prejudice, we may unconsciously transmit it at the same time we are earnestly and sincerely trying to teach the gospel of universal love. If we do not really even attempt to love our neighbors as ourselves, or to go the 'second mile,' or to forgive 'seventy times seven,' our limitation speaks louder than any careful presentation of the Sermon on the Mount."

"The teacher must not only *do*, he must *be*. And he cannot lead others in growth unless he is himself a growing person, with ever-expanding vision and enthusiasm, and hope, and faith."

"Zeal and good intention are not enough; love needs intelligence. As teachers we need not only to inspire pupils to do the Master's will, but to direct their thinking toward the intelligent facing of realities in Christian living, teaching them how to obtain and use evidence upon which may be based right conclusions."

". . . We have tried to select as leaders (of the church school) persons of wholesome, well-balanced personalities; persons whose ideas are sane and whose attitudes are right; persons who are living vigorously and growing constantly. I believe so thoroughly that children are influenced most by the interaction between persons that I place this personal relationship above technique, important as that is. Let me appeal once more for the best possible use of that fellowship. Know your pupils; make them your friends and be a friend; get to understand their background, their thinking, their hobbies, their ambitions; share with them intimately, though advisedly, the process of your own thinking and development; be companionable. They do not expect you to be perfect; they do expect you to be honest, open, fair, and sincere. You are a conveyor of facts and knowledge, but more than that you are the embodiment of the spirit that lies behind and gives meaning to that knowledge."

"Do not be a slave to lesson materials, but make them your tools. Help the pupils to learn how to use them. Have something to teach and know what you aim to do with it."

"I come more and more to place value upon that inner poise, that sureness coupled with humility, that confidence of faith, that reality of experience, which enables the teacher to rise above worries, fret and care, and the little disintegrating inroads of selfishness, fear, and envy. As you confront your class from Sunday to Sunday, the thing that will grow upon them is either your ability or lack of ability to see steadily and with wholeness the thing which you represent, to bring the assurance of a soul that is learning to live creatively in the world of affairs, with a sense of connection with God and with a fair sense of values, not defeated and afraid, but increasingly victorious."

"If you love this task of yours; if you love the people whom you lead; if you thrill to the great adventure of growing steadily in your ability to live and to interpret the good life; if you have insight into the deep mystery of growing, expanding life; if you see the individuals you teach as leaders in creative living, five, ten, twenty years hence; if you have ambition not just to give your pupils a few fine ideas but to lift the level of their entire life, giving it wholeness, and power, and beauty; if you feel the joy of growth, mental and spiritual, in yourself because of this experience of leadership—nothing on earth can give you the satisfaction which teaching brings."

Visiting Sunday Schools in Bible Lands

By ROBERT M. HOPKINS*

A RECENT three months trip to the lands of the Bible was made primarily to study the problems in Sunday school work in Egypt, Greece, Palestine, and Syria. In addition to the many valuable contacts made in those four lands, personal conferences were had with workers from Algeria, Abyssinia and the Sudan in Africa, and Iraq, Transjordan, Turkey, and Persia in Asia. It was found possible to spend a day in Istanbul (Constantinople). In addition we spent two days in Geneva in conferences with a number of persons resident there who represent kindred world organizations.

In Egypt with headquarters in Cairo, there is a committee of the World's Sunday School Association known as the Committee for Moslem Lands. It is an outgrowth of the World's Sunday School Convention held in Zurich, Switzerland, in 1913. Its function through these twenty years has been "to reach the Moslem child through the organization of the Sunday school forces." Deputations have been sent and literature has been distributed to workers among Moslems not only through the Near East, but in the Far East as well. The chief work of the committee however has been in Arabic speaking lands. Rev. R. T. McLaughlin is to begin next September the active leadership of the work of this committee. It has been a most important agency at work in behalf of the Sunday school throughout the Near East.

We were greatly impressed with the progress that has been made in Egypt in the work of religious education. Egypt is the strongest unit in all the Near East. The latest reports indicate that there are over six hundred Sunday schools with an enrolment of 45,750. The daily vacation Bible school is a late introduction, but last year 67 such schools were held in which 107 teachers taught 3,270 pupils. Egypt leads the world in the holding of the so-called "Street Sunday Schools" which in their purpose and conduct resemble closely the ragged Sunday schools originally conducted by Robert Raikes. In all of this work, Sheikh Metry S. Dewairy has been the outstanding leader. No more faithful worker is to be found in any field than he. In training schools and district institutes, Sheikh Dewairy is kept busy in equipping and training the leadership of all this work. A fruitful evangelistic passion is dominant throughout. The great lack is for adequate literature for both pupils and teachers. There is, however, in such centers as Cairo, Alexandria, and Assiut a growing number of both Egyptians and missionaries who are competent to create such materials provided proper leadership and adequate financial resources can be secured.

Especially encouraging reports come also from the Coptic Church which is the ancient Orthodox Church in Egypt. Four years ago, at the time of our visit to the Eastern Orthodox Churches, the prelates of the Coptic Church seemed to be not at all impressed with the importance of the Sunday school. Today the Sunday school movement is making considerable headway. Prior to our visit, Sheikh Dewairy reported a remarkable celebration in Assiut in which both Coptic and evangelical leaders cooperated in giving publicity to the work of their Sunday schools. While we were in Cairo, one of the Coptic daily papers published the announcement that the head of the Coptic Theological School desired to be appointed as a member of the Coptic Ecclesiastical Court. One of the fifteen points in his platform to attract votes was his promise to lend his assistance to the organization and establishment of Sunday schools in the whole of the Coptic Church. We were told that in Cairo the number of Coptic Sunday schools is rapidly growing.

Palestine and Syria cooperate in making possible the Bible Lands Sunday School Union. This is one of the most vigorous units in the federation of the forty-six national and international units which now constitute the World's Sunday School Association. While its work is primarily in Palestine and Syria, outreaches have been made to Transjordan, and it is hoped that Iraq may also be included. Under the effective leadership of Rev. George H. Scherer in the past ten years, the Sunday school enrolment in Palestine and Syria has increased from 7,215 to 18,485, a gain of 150%. An excellent book room is maintained in Beirut that serves this whole area with books and literature. A monthly journal of Christian education (*Sharah*) is published and some additional materials, such as cards and leaflets, are issued. The latest venture is the inauguration of the Summer Conference Center at Choueir in the Lebanon Mountains where excellent grounds and buildings have been placed at the disposal of the Bible Lands Sunday School Union.

In the Church of Armenia, there has developed a Sunday school work that is especially encouraging. Four years ago the World's Sunday School Association sent a deputation to confer with the prelates of the Eastern Orthodox Churches. They were particularly charged to inquire of the Church of Armenia if that Church would welcome Levon Zenian for a service in behalf of religious education to be administered and supervised within the church. The deputation was composed of the late Dr. W. H. Main, Dr. W. E. Raffety, Rev. Walter M. Howlett, Rev. John R. Voris, and the writer. They brought back a unanimous report that their approaches had been everywhere welcomed and that not only would the Church of Armenia be eager to receive the services of Levon Zenian as proffered, but that other eastern churches, notably the Greek Orthodox Church, were also in a receptive mood. The missionary groups consulted in such centers as Jerusalem, Beirut, Alexandria, Cairo, and Constantinople, gave their blessing to the proposed approach in Christian fellowship.

Accordingly, Mr. Zenian was left in Aleppo, Syria, in 1929 to begin his work. Shortly after, he was married to Miss Araxie Boudourian of Corinth, Greece, a gifted, consecrated Armenian girl who has proved of inestimable help to

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him in his work. The work during these four years has been well organized in three dioceses. In all, seventeen efficient Sunday schools have been organized, most of which it was our good pleasure to visit. They enrol more than two thousand boys and girls between the ages of five and fourteen. Rev. George Scherer, the general secretary of the Bible Lands Sunday School Union, says that they are the best organized Sunday schools in all Syria.

To say that the Armenian Church is appreciative of all this special Sunday school service is putting very mildly the statements that came heartily and unanimously from Catholicos Papken and other prelates interviewed. They feel that the work is meeting a great need and has just begun to make its significance felt. We pointed out our perplexities in America growing out of the economic depression which make it difficult for us to continue our full support of the work. In every instance however we were urged to plead for a continued support of an enterprise so favorably begun and so widely appreciated.

The Greek Orthodox Church in Greece is experiencing a genuine revival. Every church that we visited on Sunday morning in Athens was full to overflowing. The services are two hours or more in length, and all the people stand throughout the entire service, but the churches are crowded every Sunday. Short sermons have been added to the worship services and they deal with practical rather than doctrinal issues. People listen with rapt attention and are giving evidence of changed lives. Although the Greek people are experiencing the economic effects of the world wide depression, we were told that church offerings are showing a splendid increase.

We were especially pleased to meet Dr. P. N. Trembelas and other leaders in the Zoe movement within the Greek Orthodox Church. This movement is far wider in its scope than what we know as Sunday school work, though it centers its teaching efforts for the young in what are known as "Church Catechetical Schools." Seven years ago there were seven Sunday schools in the Greek Church in Athens, today there are 341 with an enrolment of over 28,000 pupils. The magazine, *Zoe*, has a subscription list of 55,000 which is calculated to mean that it has over two hundred thousand readers. An inexpensive edition of the Bible has been published with the sanction of the church which is the first such publication since the war, and it is having a wide sale. The leaders whom we met in Athens are most friendly in their attitude toward fellowship in the work of Christian education, and they are insisting that Zoe must be true to its name by bringing *life* indeed to the church and to all within the church.

The Greek Orthodox Church in Egypt and in Palestine is experiencing the good results of this revival in Greece. In a personal conference in Cairo with Patriarch Meletios, who is one of the most progressive leaders in the Greek Church, we were assured of a hearty welcome to any further approaches the World's Sunday School Association might be able to make following up the visits made by our deputation in 1929 and by George Alexander in 1931. Meletios is one of the outstanding leaders in the general awakening that has come to the Greek Church.

In Nazareth, in the Greek Orthodox Church, we found a Sunday school with an enrolment of 540. It is the largest Sunday school in Palestine. While it is poorly equipped, meeting in sheds used during the war as stables, its leaders

(Continued on page 34)

Is Ours an Educational Church?

Suggestions for the Workers' Conference based on this issue of the JOURNAL

IS EDUCATION a gaily decorated fringe on the edge of the garment of the church's life? Or is it, mayhap, the warp or the woof that is woven into the fabric of the garment itself? Which?

Evidently in some cases it is one, and again it is the other.

Which is it in *your* church, our church?

The workers' conference for this month could very well turn the inquiring minds of all the members upon this question, particularly when the *Journal* articles are used in planning the program.

The following outline is suggested:

1. DEVOTIONS.

BUNDY, "Jesus, Leader of Men"

This is the last article in Dr. Bundy's series. Some member could very well review them, or discuss ways in which they have helped him in his own life.

2. IS OURS AN EDUCATIONAL CHURCH?

The following articles could be assigned for report and review:

SCHLOERB, "What the Educational Approach Means for the Church"
BARTLETT, "Unifying the Church Program"
MCLAIN, "The Educational Church"
GETTY, "The Young People's Society"
SKINNER, "Organizing for Children's Work"
HUMBERT, "A 'Five-Year-Plan' for Adults"

These questions would help to stir up any minds that tend to get sluggish in the hot weather:

Has our church ever faced up to our total job as described by Mr. Schloerb? Did we try, and quit? If so, why? How does our church measure up to what Professor Bartlett says? Do we agree with what Mr. McLain says about the educational church? Is our young people's society just something off by itself, or does it fit in, as Mr. Getty proposes? What would Miss Skinner say if she saw how our children's work is set up, in the light of her article? If Mr. Humbert surveyed our adult program, would we cringe in our seats?

3. OUR SUMMER AND FALL PLANS.

These articles would be helpful if revised:

HIGGINSON, "An Old Room Made New"
TOWNEND, "A Rural Recreational Center"
VEH, "What Lies Ahead for Youth?"

4. SENDING FOLK TO CAMP AND SUMMER SCHOOL.

"Can the Church Keep Abreast?" will be full of ideas at this point.

5. THE WORLD OUTLOOK.

HOPKINS, "Visiting Sunday Schools in Bible Lands"

6. NEXT YEAR.

There always is a next year, fortunately, in everything. Every workers' conference should review or consider the plans outlined on page 19.

And the new price list given on page one will certainly make it simpler to get new subscribers and to renew and enlarge the club subscription list.

Suggestions for Building Worship Programs

SEPTEMBER SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Clara Beers Blashfield**

THEME: *Learning to Work with Others for the Good of All*

My opportunity! Dear Lord, I do not ask
That thou shouldst give me some high mark of thine,
Some noble calling or some wondrous task,
Give me a little hand to hold in mine.

I do not ask that I should ever stand
Among the wise, the worthy or the great;
I only ask that softly hand in hand
A little child and I may enter at the gate.

I do not need to ask for more than this,
My opportunity! 'Tis standing at the door.
What sorrow if this blessing I should miss?
A little child! Why should I ask for more?
—MARION B. CRAIG

FOR DISCUSSION *(in the monthly conference of primary department teachers and officers):*

1. Just what is our opportunity with children during September; what experiences are they having at this season of the year?
2. With the re-opening of school for our boys and girls, how may they be led to feel the satisfaction and the thrill of working together for the good of all?
3. Are satisfactions in "doing well" necessary toward future well doing?
4. What activities or enterprises may be undertaken which may be reasonably sure to induce later worship experience?
5. How may the superintendent add worshipful meaning to class plans and purposes?
6. Do our worship services serve to climax class activities by adding just the correct touch of form or ritual, in order to give to the enterprise a certain needed dramatic quality?
7. What character traits, necessary toward the building of a better social order, do we hope to enrich by means of the September programs?
8. Visits by one or more teachers to public schools and to other church school departments. It is sometimes rather amazing, almost startling, to spend a day with a second or third grade and to discover that we, too, may expect much more than we are asking of these same boys and girls.

SUGGESTED EMPHASES:

September 3: *Helpfulness*

September 10: *Dependability*

September 17: *Gratitude and Appreciation for the Help of Others.* (Learning to say "thank you.")

September 24: *Cooperation, Working Happily Together*

GAME: "I See a Chance." This game is incidental, and is carried on as children work and play together. The "chance" means an opportunity when someone could have said "thank you" and did not. The child who says softly, "I see a chance," may explain what the occasion was when someone missed a chance to say "thank you." The result, as may be surmised, is to keep all alert and eager not to be caught missing a chance.

PROJECTS: There might be three primary projects this month, one for each grade.

First Grade: Creating a song or poem to be used upon one or two Sundays in the worship service.

Second Grade: Working out a worship service, planning the decorations, the plan for birthday recognition and general fellowship, and the more or less formal service of worship. When children plan a service of worship, it may take on more form, more ritual, than we ordinarily use. It is obvious that the bringing about of normal, natural, spontaneous worship with children requires much more leadership ability than does a set and fixed program which is bound to be somewhat stilted but which may nevertheless have a reasonable amount of real value and is entered into very heartily by most children. When the children do the planning, therefore, more form, but probably less of genuine natural worship, results. However, with much ritual there is somewhat of a dramatic appeal, there is a certain dignity, and there is usually a heartiness of response, particularly when the children themselves have worked out the plans. A very great value lies in the working together and the planning.

Third Grade: The working out of a dramatization on "Working together for the Good of All." This may be an original play or the dramatization of a known story. It should be a dramatization suitable to be used in the worship service on the fourth Sunday, and will therefore need considerable time spent in its preparation.

Suggested Service for September 17

THEME: *Learning to say "thank you"*

PREPARATION: Play the game "I See a Chance"

FELLOWSHIP: Follow the usual plan, introducing always sufficient variety so as to add interest.

INSTRUMENTAL MUSIC: "L'Angelus," Gounod, or "March Romaine," Gounod (Play go to church)

CALL TO WORSHIP: "O Come and Let Us Worship"

OPENING PRAYER *(by leader):*

Dear God, we are glad to be able to come to church school today to worship with others, who have also come to our church. Amen.

SONG: "This Is God's House" ("This Is Our Church" is being substituted by a number of leaders.)

LEADER: We have been talking this month a great deal about working and playing together. We have talked about how we may work together for the good of all, for as we have said again and again, "For none of us liveth to himself." We've said we wished to remember to be always helpful and dependable. We heard a story about "How Timothy Found His Place" (*Primary Worship Guide*, Perkins) because he was so dependable that everyone could trust him always. We learned a song about "Working and Playing." Shall we sing it now?

SONG: "Working and Playing"

LEADER: What verse from the Bible says just what we sang, about being kind?

CHILDREN: "Be ye kind one to another."

VERSES RECALLED: "Love one another."
"Let us do good to all."
"Love your neighbor."

LEADER: Who is a neighbor? Does this mean just the people who live in the house near your own? How do we try to show that we love and appreciate our neighbors? Yes, we tell them so. We try to say "thank you" both in word and deed. Who are some of these friends that we like to think about because they do so many kind things for us?

PICTURE STUDY: Show pictures from picture sets of postman, policeman, doctor, parents, etc. Allow children to enter freely into the conversation about "friendly helpers" and how grateful we are to them.

POEM: "Our Helpers," Taylor

PRAYER SONG: "Lord, Who Lovest Little Children"

PRAYER: It may be possible with such a theme to expect some of the children to be able to enter audibly into the prayer. Those who wish may name one friendly helper for whom he is grateful. The prayer will be begun and ended by the leader.

OFFERING HYMN: "Bless This Gift, Dear Father"

OFFERING VERSES: "Freely ye received, freely give."
"God loveth a cheerful giver."

OFFERTORY: "Prelude," Chopin

CLOSING PRAYER: "Response after Offering"

Worship Materials

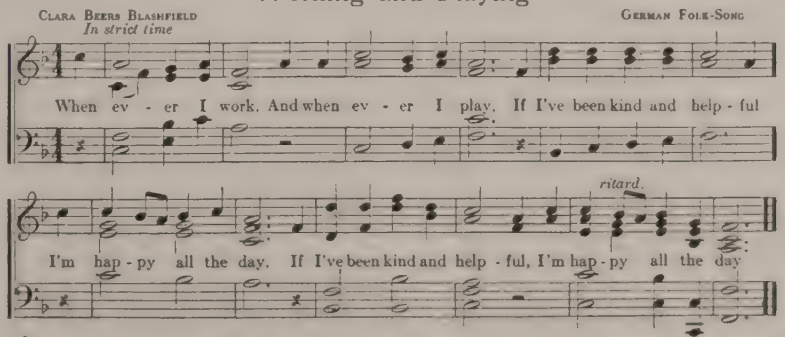
STORIES: "How Timothy Found His Place," from *Primary Worship Guide* by Perkins
"Things Which Belong to All," from *Mayflower Program Book*
"A Good Caretaker," from *Primary Worship Guide*
"The City Wall," from *At School with the Great Teacher* by Perkins
"The Boy Who Wanted to Play Always," from *Worth-while Stories for Every Day* by Evans
Stories of Jesus' helpfulness

POEMS: "Our Helpers" and "Are You a Willing Helper?" by Elizabeth Cushing Taylor, from *Story Paper* (Graded Press)
"I Love You, Mother," by Joy Allison, from *A First Book in Hymns and Worship*

Working and Playing

CLARA BEERS BLASHFIELD — GERMAN FOLK-SONG

In strict time


When ev - er I work, And when ev - er I play, If I've been kind and help - ful
ritard.
I'm hap - py all the day. If I've been kind and help - ful, I'm hap - py all the day

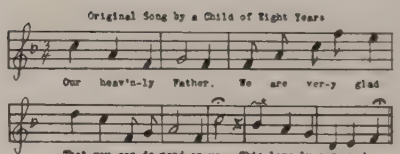
Copyright, 1931, by Clara Beers Blashfield. From *The Children's Leader* by permission of The American Baptist Publication Society, and from *Song Friends for Younger Children* by permission of The Vaile Company, publishers.

*Markesan, Wisconsin.

"One Lovely Rule," by Nancy Byrd Turner, from *Song and Play for Children*

SCRIPTURE: "Be ye ready." Joshua 8:4a
"Be ye kind one to another." Ephesians 4:32
"Do all things without murmurings." Philippians 2:14
"For none of us liveth to himself." Romans 14:7
"He healed many that were sick." Mark 1:34

SONGS: "O Come and Let Us Worship"[1]
"This Is God's House"[2]
"Working and Playing"[3]


Original Song by a Child of Eight Years
Our heav'n-ly Father. We are ver-y glad
That you can de-pend on us This love-ly summer day.

—From *Worship Training for Primary Children* by Clara Beers Blashfield. Copyright, 1929. By permission of The Methodist Book Concern.

"Lord, Who Lovest Little Children"[4]
"Bless This Gift, Dear Father"[5]
"Response after Offering"[6]
"Blessings on Effort"[7]
"Happy Little Children"[8]
"Father in Heaven"[9]

[1, 2, 3, 4, 5, 6, 7, 8, 9] Clara Beers Blashfield. *Song Friends for Younger Children.* Rock Island, Ill., The Vaile Co., 1931.
[1, 3, 4] *Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education, 1930.
[2, 5, 6] *The Children's Hymnal and Service Book.* Philadelphia, Board of Publication of the United Lutheran Church in America, 1929.
[2, 5, 6] Louise M. Oglevee, *The Child's First Songs.* Rock Island, Ill., The Vaile Co., 1927.
[1, 2] Edith Lovell Thomas, *A First Book in Hymns and Worship.* New York, The Abingdon Press, 1922.
[1, 2, 4, 9] Danielson and Conant, *Songs for Little People.* Boston, The Pilgrim Press, 1915.

SEPTEMBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Marie Cole Powell**

Mr. Reinhold Niebuhr has pointed out the fact that one of the great hindrances to our building of a better social order is the fact that we are no longer neighbors. Our social and economic life has grown so complex that we are remote from those who are bearing with us the burden of the day. In the days when our life centered in neighborhoods, we had first-hand contacts with the workers in our communities. Today we are so remote from the processes of industry that miners, garment-workers, factory-workers everywhere have become just classes of people instead of individuals. If we thought of Joe Stravinsky, not merely as one of a group of striking miners, but as a person, if we could visualize him and Anna, his strong, smiling wife, and Joe the younger, with his longing for an education, and Mary, aged eight, who can dance the folk dances so gracefully, we could not eat our too heavy evening meal with such satisfaction when we could see Joe the father out of work, sitting despairingly in the cold kitchen, hour after hour, while Mary no longer dances the pretty folk steps, but stares at him, listlessly, with hollow eyes—because he has no food for her. If we could see these fellow-workers of ours as persons, we might with fervid passion start to build a better social order.

The aim of the worship services for September is to help juniors to see some of these unknown friends who share with us the task of making a happy world and without whose labor we could not enjoy many of the comforts and safeties of life. The aim will be to help the juniors to have a feeling of genuine fellowship with some of the world's workers and to desire to remove some of the social injustices which mar this fellowship of God's children.

September 3

Let the approach to this series of services be through a discussion of the story told in the last August worship service, "The Valley of Friendliness." Why had the church in the valley remained empty and unused for so long? Why were the people so suspicious of each other? How did their feelings change when they began to play with each other? Someone has written:

> If I knew you and you knew me,
> . . . . . .
> I'm sure that we would differ less
> And clasp our hands in friendliness.[1]

THEME: *Imagining Some New Friends*

How many of the girls here this morning have on anything that is silk? I wonder how many people helped to make our silk ribbons or dresses?

STORY MATERIAL: Found in *The Girl's Everyday Book,* published by The Womans Press—
a. "The World's Silk," page 239
b. "Pride in Work," page 242
c. "Monotony of Toil," page 246
d. "The Fabric of the World," page 247
e. "Child Labor," page 257

When we know by name some of these girls who are working in the mills and factories to make the clothes and shoes which we wear, we can almost see them, can't we? And we feel friendly toward them. We feel sorry, too, that they work such long hours and have to work in bad light and sometimes lose their jobs. We are going to have a hymn that will help us to remember these new friends of ours and help us to remember, too, to try to make this world a friendly place for everyone.

HYMN: "*A Social Hymn for Children*" by Jeanette E. Perkins, from *Pilgrim Elementary Teacher,* January, 1933. (Music—Choral: Befiehl du deine Wege, from J. S. Bach, "St. Matthew Passion")

> We thank thee, God, for eyes to see
> The beauty of the earth,
> For ears to hear warm words of love
> Or happy sounds of mirth,
> For minds that find new thoughts to think,
> New wonders to explore,
> For health and freedom to enjoy
> The good thou hast in store.
>
> Help us remember that to some
> The eye and ear and mind
> Bring sights and sounds of ugliness,
> And only sadness find;
> Help us remember that to them
> The world has seemed unfair;
> That through no effort of our own
> Have we the larger share.
>
> Oh may our eyes be open, Lord,
> To see our neighbors' need,
> And may our ears be kept alert
> Their cries for help to heed;
> Make keen our minds to plan the best
> For one another's good,
> That all the world shall be at last
> One friendly neighborhood.

OTHER HYMNS: "This Is My Father's World" (emphasis upon last verse); and "It Came Upon the Midnight Clear" (recall discussion of the social message of this hymn in the *International Journal,* November, 1932)

September 10

THEME: *Fellowship with the World's Workers*

Pictures of men and women in industry will help the children to visualize these worker-friends.

SUGGESTED PICTURES: "Men Are Square," Beneker
"The Stone Breakers," Courbet
"Behind the Plow," Kemp-Welch
"Men on the Dock," Bellows
"Return of the Fishermen," Sorolla
"Through Pathless Skies to the North Pole," Wyeth
"The Carpenters," Trubuer
"The Big Sheaf," Gartner
"The Haymakers," Steele
"The Lineman," Kalish
"The Reading Blacksmith"

STORY MATERIAL ON WORKERS:
Lyman and Hill, *Literature and Living,* Book II. (Scribner's)
Hulda Niebuhr, *Greatness Passing By* (Scribner's), "A Pick and Shovel Poet"

In this service try to help the juniors feel the interdependence and the oneness of all workers. Let the boys and girls through their worship express their feelings of appreciation of the service rendered by the workers of the world, of respect for the personalities of these dependable workers and their fellowship with God's working family.

HYMN: "Welcome, Morning, Bright and Blue" (From *The New Hymnal for American Youth,* The Century Co.)

CONVERSATION: About pictures of workers. Link the pictures with the words of the hymn. Tell some imaginary stories about the strong workman in the picture "Men Are Square," or the men in "The Stone-Breakers,"[2] or the farmer in "Behind the Plow."

POEM: "Work!"

> Thank God for the swing of it,
> For the clamoring, hammering ring of it,
> . . . . . .
> Work, the Titan; Work, the friend,
> Shaping the earth to a glorious end,
> Draining the swamps and blasting the hills,
> Doing whatever the spirit wills—
> Rending a continent apart,
> To answer the dream of the Master heart.
> Thank God for a world where none may shirk—
> Thank God for the splendor of work.

—From "The Hour Has Struck" by Angela Morgan

CONVERSATION: Develop still further the thought of the dependence of workers upon each other. Ask if all who work in our country have the best conditions for their work? What conditions ought workers to have in a Christian country?

a. *Health*
What about long hours, bad air, bad light, occupational diseases, little children who are working under age, and stunted in healthy growth?

b. *Safety*
Speak of conditions in factories, mines, etc.

c. *Enough money to live on decently*
Refer to the striking miners. (See the *Journal* for November, 1932, page 29)

d. *Education*
Refer again to working children. The need for immigrant men and women coming to this country to learn English, American laws and customs.

e. *Beauty*

LEADER: Some people in the world have to work when it is not safe, where there is danger to their health. Some do not re-

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[1] Nixon Waterman, *In Merry Mood.* Forbes and Co.

[2] For story material, see *Literature and Living,* by Lyman and Hill, Book III, "The Great Brotherhoods" by Mary Waller.

ceive enough money. We have been listening to some stories about some of these workers so that now we are beginning to feel as though we knew them and they are our friends. What were the lines of poetry we repeated last Sunday?

"If I knew you," etc.

Friends try to help each other, don't they? Do you remember Jesus' Code of Friendship which we talked about last year?

JESUS' CODE OF FRIENDSHIP: Repeated in unison. (See *International Journal*, July, 1932)

LEADER: This week, suppose we try to think of all the ways in which Christian people can see that the workers get these things we have been talking about. The song we learned last Sunday tells about our worker-friends and about us. The last verse is a prayer, isn't it?

Oh may our eyes be open, Lord,
Make keen our minds to plan the best.

Shall we try to make the prayer come true?

SONG: "A Social Hymn for Children"

September 17

The emphasis for this service is upon fellowship with child workers. Secure materials from National Child Labor Committee. Also from report of the White House Conference on Child Welfare. Use poems from the volume *Poems of Justice*, published by Willett, Clark and Co.

1. "We Are the Burden-Bearers," William L. Stidger
2. "The Lost Joy," Ruth LePrade
3. "Our Trade," Robert Gates
4. "The Little Children," Irwin Granick.

HYMNS: "A Social Hymn for Children," and "This Is My Father's World"

CONVERSATION: About the ways in which Christian citizens can make working conditions better. Speak about laws passed to secure health, safety, education for workers. Refer to need for better child labor laws. Bring out that to enforce laws we need to educate public opinion. Boys and girls can help do this.

In this service sound a note of challenge. Help the juniors to face frankly the as yet unfinished task of building a Christian world order. But do not leave them with a feeling of discouragement.

Though the wrong is oft so strong
God is the ruler yet.

We can be friends to other people as Jesus told us to be. We can plan the best

For one another's good,
That all the world shall be at last,
One friendly neighborhood.

The best way to secure a positive instead of a negative reaction from these worship services is to provide an outlet for the children's newly roused desires to help build a better world.

SUGGESTED ACTIVITIES:

1. A program for our parents, in which we share with them our pictures and stories about workers; our information about the need of better laws and of better law enforcement; suggestions about the Christian use of power and what members of a Christian church ought to do. Include in this program a worship service planned by the juniors.
2. Composing a prayer for workers.
3. Posters made by junior classes, each poster showing some need for a better world order. These posters can be exhibited and explained at the parents' program.

September 24

THEME: *Working with God and with Our Unknown Worker-Friends*

HYMN: "This Is My Father's World"

JESUS' CODE OF FRIENDSHIP

STORY: "How One Family Is Sharing with the Workers"

The story of the Hapgood brothers and their experiment in industrial democracy in the Columbia Conserve Company, Indianapolis, Indiana. Write to the company for pamphlets entitled "A Business Without a Boss," and "An Experiment in Industrial Democracy," telling the story of their experiment in brotherhood.

PRAYER: For workers

HYMN: "A Social Hymn for Children"

SEPTEMBER SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Thelma D. Diener**

The most helpful time during a service of worship may be a period of silence. On the other hand, such a time may prove embarrassing and of less than no value because it interferes with the other parts of the service. Meditation plays so vital a role in the experience of worship that we cannot afford to cut out all opportunity for it by filling our services too full of other things. It will take some training to enable intermediates to use helpfully a period of quietness, but with a little care they may be given training which will prove invaluable to them through life. Try introducing silent prayer with a hymn or poem, directing prayer or meditation by brief statements or suggestions during the few moments allowed, or printing a poem or prose passage which may be read to serve as a guide for thought. The music of a hymn played softly will often suggest the words of the hymn which will direct the course of the meditation. Sometimes you will find any such aid unnecessary as a talk or story may be so effective as to command thoughtful consideration for a time following it. Throughout the entire service, see that everything is unhurried.

September 3

THEME: *Gratitude for All Workmen*

HYMNS: "A Workman in a Village Home"
"Hail the Hero Workers"
"Be of Good Cheer, the Master Said"

PRAYER:

For all who toil in mill or mine; for all by whose labor we are clothed and fed; for all who work in the darkness of the earth; for those who build and adorn our houses; for those who trade in shop and market; and for those who go down to the sea in ships and do business in great waters; may our service and our merchandise be holy unto the Lord; may we do justly, love mercy, and walk humbly with thee. Amen.

—GEORGE H. RUSSELL.

LITANY OF THANKSGIVING AND INTERCESSION:

We beseech thee, O Lord, mighty and ever wise, that thou wilt guide, protect, and inspire all those who learn and labor truly to get their own living.

For men who face peril,
For women who suffer pain,
We beseech thee.
For those who till the earth,
For those who tend machinery,
For those who strive on the deep waters,
For those who venture in far countries,
We beseech thee.
For those who work in offices and warehouses,
For those who labor at furnaces and in factories,
For those who toil in mines,
For those who buy and sell,
We beseech thee.
For those who keep house,
For those who train children,
We beseech thee.
For all who live by strength of arm,
For all who live by cunning of hand,
For all who control, direct, or employ,
We beseech thee.
For all who enrich the common life through art, and science, and learning,
For all who guide the common thought, as writers or as teachers,
We beseech thee.
For all who may serve the common good as pastors, physicians, lawyers, merchants, and for all social workers, leaders, and statesmen.
We beseech thee, dear Lord. Amen.

—From *A New Prayer Book (The Grey Book)*. Published by the Oxford University Press. Used by permission.

POEM: "*The Boy and the Angel*" by Robert Browning

September 10

THEME: *Making Work Pleasant*

HYMNS: "We Would See Jesus"
"When Through the Whirl of Wheels"

SCRIPTURE: Isaiah 61

POEM:

Give to barrows, trays, and pans
Grace and glimmer of romance;
Bring the moonlight into noon
Hid in gleaming piles of stone;
On the city's paved street
Plant gardens lined with lilacs sweet;
Let spouting fountains cool the air,
Singing in the sun-baked square;
Let statue, picture, park, and hall,
Ballad, flag, and festival,
The past restore, the day adorn,
And make tomorrow a new morn!

. . . . . .

So shall the drudge in dusty frock
Spy beside the city clock
Retinues of airy kings,
Skirts of angels, starry wings,
His fathers shining in bright fables,
His children fed at heavenly tables.

—RALPH WALDO EMERSON

STORY:

From his door yard Peter could see on a distant hill a splendid red-roofed castle with its many towers. Often he watched the dazzling sunlight reflected on the shields and helmets of the knights as they galloped along the road that led up the hill. Sometimes a procession with armor gleaming and plumes and banners floating in the breeze would dash swiftly past his own home. More than anything else Peter longed to live in the shining castle and be a page to one of the splendid knights who rode forth on such glorious adventures.

But Peter was needed at home. There were many brothers and sisters, and though father and mother worked hard, Peter, too, must do his share. He never forgot for a day his great ambition, but he determined to be happy every day and to do his work the very best he could. One of Peter's daily tasks was to pile up the firewood his father cut in the forest, and this he did in a straight even row. Another one was to polish his mother's copper pans and kettles, and each morning he worked on these until the baby would see herself in their mirror-like surface and laugh with joy. And every day Peter cared for the old cow that furnished milk for the porridge. He learned the tone of voice she loved best, how to pat and caress her, and somtimes he even brushed her coarse furry coat and pretended she was a charging steed.

One day Peter's father brought home the news that a new page was needed at the castle. Sir Wilfred had announced that there would be a series of contests in the castle yard and that any boy who won all three would become the new page. Peter was allowed to go.

The castle courtyard was a wonderful place and Peter felt quite strange. But soon the signal for the contest was sounded. Each boy was given a badly stained shield to polish. Peter's eyes danced—this would be as easy as shining mother's pans—and he set quickly to work. He was through long before any of the others and received the applause of the knights and ladies in velvet and lace who were watching the contest from a balcony.

Next, each boy was given a tumbled heap of swords, helmets and lances to put in order. Peter sorted and piled them as he did the firewood. How he loved to touch the shining steel! His hands fairly flew! Again he had won!

Then, beautiful high-stepping horses were brought in to be groomed. Peter went bravely to work. He soon found out that the same gentle voice and caresses that pleased old Brindle quieted the high-spirited creature before him, and soon hair and mane were in perfect order. The shouts of applause that greeted Peter as he led his horse to Sir Wilfred told him that he had won the last contest.

He was led into the castle, dressed in a velvet suit, feasted, and then given his duties as a page. And because he continued to do his very best, he grew at last to be a knight himself, and was known as Sir Peter, the Faithful.—SELECTED.

TALK: See the editorial "Bread and Roses"

*Student, The Divinity School, Yale University, New Haven, Connecticut.

which appeared in the *International Journal of Religious Education*, May, 1931.

September 17

THEME: *Gratitude for Work*

HYMNS: "Jesus, Thou Divine Companion"
"Awake, My Soul, Stretch Every Nerve"
"When Morning Gilds the Skies" (first stanza)

SCRIPTURE: Galatians 6:1-9

POETRY:

"Work! That makes the red blood glow,
Work! That makes the quick brain grow.
Plough and hammer, hoe and flails,
Axe and crowbar, saw and nails—
A splitter of rails,
Lincoln was never a snob or a shirk,
Thank God for work!

"Toil that binds mankind together,
Day by day in every weather.
Pen and distaff, needle and thread,
Visions of wonder over her head.
A toiler for bread,
Joan of Arc was a peasant child
On whom God smiled.

"Labor that God himself has blest,
Honest endeavor that earns good rest.
Bench and hammer, nails and cord,
Hammer and chisel, plane and board—
Christ our Lord
Had a carpenter's horny hands,
He understands."

—ABBIE FARWELL BROWN

"Upon thy bended knees thank God for work,
Work—once man's penance, now his high reward!
For work to do and strength to do the work,
We thank thee, Lord!

"Since outcast Adam toiled to make a home,
The primal curse a blessing has become,
Man in his toil finds recompense for loss;
A workless world had known nor Christ nor cross.

"Some toil for love, and some for simple greed,
Some reap a harvest past their utmost need,
More, in their less find truer happiness,
And all, in work, relief from bitterness.

"A toiler with his hands was God's own Son;
Like his, to him be all thy work well done.
None so forlorn as he that hath no work.
None so abject as he that work doth shirk.

"Upon thy bended knees, thank God for work!
In workless days all ills and evils lurk.
For work to do, and strength to do the work,
We thank thee, Lord!"

—JOHN OXENHAM, from "The *Sacraments*." Used by permission of the author.

September 24

THEME: *Our Share in the Work of the World*

CALL TO WORSHIP:

Leader: Be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.
Response: And thus we pray in deed and word,
Thy kingdom come on earth, O Lord;
In work that gives effect to prayer,
Thy purpose for thy world to share.

HYMN: "Be Strong! We Are Not Here to Play"

PRAYER:

O God, whose splendor fills the world, yet who revealest thyself in the song of a bird, in the face of a flower, in a cup of cold water given to a brother man; teaching us there by that nothing set for us to do is so small that it may not be glorified in thy name, if we bring the highest truth to the humblest toil; mercifully grant that all our purest visions may ever tend to the plainest duty, and our holiest aspirations touch and transfigure the tasks of everyday; that we may serve thy holy will, not fitfully, but in constancy and joy.

—From *Altar Stairs* by Joseph Fort Newton. Published by the Macmillan Co. Used by permission.

HYMN: "O Master Workman of the Race"

TALK: "We Are God's Fellow-Workers," or Romans 12:1, 4-8

PERIOD OF SILENCE: Musical interlude selected

OFFERING:

Leader: Then shall the king say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me to eat, I was thirsty and ye gave me to drink, I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me.
Offertory: Selected
Response: Father, we bring to thee gifts of our love,
Wilt thou accept them now, as thine above?
Thou hast so freely given, all that we need;
Our gifts, our hearts and lives are thine indeed. Amen.

HYMN: "O Son of Man, Thou Madest Known"

POEM:

PRAYER

We know the paths wherein our feet should press,
Across our hearts are written thy decrees:
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edged with steel,
To strike the blow.

Knowledge we ask not—knowledge thou has lent,
But Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

—JOHN DRINKWATER. Used by permission of Houghton Mifflin Company, publishers.

SEPTEMBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Helen Swisher**

THEME FOR THE MONTH: *Building a Better Social Order*

When we think of our theme for this month, we face one of the central challenges in the teachings of Jesus. In building a better social order we seek to bring about the coming of the kingdom of God in the hearts and lives of men. Jesus speaks constantly of the "kingdom of God." "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you." (Matt. 6:29.) Certain parables begin "The kingdom of God is like . . ." Jesus speaks repeatedly of "the kingdom of God," "the kingdom of heaven," "my father's kingdom."

In *The Message of Jesus*,† Harvie Branscomb suggests that when Jesus spoke about a "kingdom of God" he: (1) used a central idea that was familiar to his hearers (see Old Testament references to the kingdom of God: for example, Psalms 47: 7, 8; 95:3; 103:19; 45:6); (2) used a theme that carried men back to the preaching of the ancient prophets (see Mark 8:28); (3) used a phrase that expressed certain fundamental religious conceptions that he regarded as essential. These were:

a. The claim of God to absolute authority over life.

b. The longing for and belief in a better day.

c. Trust in God and him only.

d. Man's highest bliss would be identical with man's most perfect obedience to God.

e. There could be no complete and perfect righteousness, no accepting the real kingship of God over one's life apart from association with other righteous individuals.

Branscomb therefore defines (page 77) the kingdom of God thus: "A group of individuals bound together by a common allegiance, who do God's will perfectly and on whom God pours forth his richest blessings"; and more simply as, "the kingdom of God is God's family, those who do his will and receive his richest blessings."

Other definitions that help us understand this powerful idea in Jesus' teachings are:

"Jesus proclaimed it as beginning with the reign of God in the heart of the believer and reaching to the subjection of the whole life of society."—John W. Shackford, in *The Program of the Christian Religion.*

In study and preparation for this month's themes, certain books which you may find in your library, or be able to borrow from your pastor, will be found helpful.

Branscomb, Harvie, *The Message of Jesus.* Nashville: Cokesbury Press. 65 cents.

Maclennan, Kenneth, *The Cost of a New World.* New York: Missionary Education Movement, 1926.

McConnell, Francis John, *Human Needs and World Christianity.* New York: Friendship Press, 1929.

Contains a résumē of the findings of the historic conference held at Jerusalem in March, 1928.

Shackford, John W., *The Program of the Christian Religion.* Nashville: Cokesbury Press, 1917. 65 cents.

"Why Are There Rich and Poor People?" (For intermediates). New York: Association Press. 25 cents.

"Poverty and Wealth" (For seniors). Chicago: Methodist Book Concern. 15 cents.

"What Can We Do About the Depression?" (For young people). Philadelphia: American Baptist Publication Society. 25 cents.

*Columbus, Ohio.

†Harvie Branscomb, *The Message of Jesus.* Copyright 1926. Used by permission of the publishers, Cokesbury Press.

Weekly Themes

September 3: *Finding Fellowship and Appreciation in Labor*

September 10: *Our Responsibility for Others Who Labor*

September 17: *Seeking to Understand the Christian Ideal for a Better Social Order*

September 24: *Working Together to Build a Better Social Order*

A detailed program is given for September 17, and suggested source materials are provided for other Sundays.

September 3

THEME: *Finding Fellowship and Appreciation in Labor*

SCRIPTURE: Deuteronomy 1:6-7; Ephesians 2:16; John 5:17; James 2:22; I Cor. 3:9

HYMNS: "O God Who Workest Hitherto"
"Hail the Hero Workers"
"Jesus, Thou Divine Companion"
"Be of Good Cheer, the Master Said"
"Awake My Soul, Stretch Every Nerve"
"We Bear the Strain of Earthly Care"
"O Master Workman of the Race"

SELECTIONS: Henry Van Dyke's poem, "The Toiling of Felix," may be used as a central element for your program, or you might use the following—

George Eliot's poem "Stradivarius" describes the sense of being a worker with God. It is the report of a conversation between Naldo, a clever but unprincipled painter, and Stradivarius, an old maker of violins, who has, in his work, a sense of cooperation with God.

Naldo has been sneering at Stradivarius, insisting that making violins is a petty occupation. But Stradivarius replies:

"When any master holds
'Twixt chin and hand a violin of mine,
He will be glad that Stradivari lived.
Made violins, and made them of the best.
The masters only know whose work is good:
They will choose mine, and while God gives them skill
I give them instruments to play upon,
God choosing me to help him. . . .

" . . . My work is mine.
And, heresy or not, if my hand slacked
I should rob God—since he is fullest good—
Leaving a blank instead of violins.
I say not God himself can make man's best
Without best men to help him . . . .
. . . . 'Tis God gives skill,
But not without men's hands; he could not make
Antonio Stradivari's violins
Without Antonio."

—From *How Shall We Pray?* by J. Howard Howson. "Everyday Adventures in Christian Living" Series, published by the Methodist Book Concern. Used by permission.

WORK

"All labor gained new dignity
Since He who all creation made
Toiled with His hand for daily bread
Right manfully.

"No work is commonplace, if all
Be done as unto Him alone;
Life's simplest toil to Him is known
Who knoweth all.

"Each smallest common thing He makes
Serves Him with its minutest part;
Man only with his wandering heart
His way forsakes.

"His service is life's highest joy,
It yields fair fruit a hundred fold.
Be this our prayer—'Not fame, nor gold,
But—Thine employ!' "

—From *"Gentlemen—the King!"* by John Oxenham, published by The Pilgrim Press. Used by permission.

PRAYER

"Among all thy gifts, O God, we would not be ungrateful for our daily work. We are often weary, and think we should like to rest our tired bodies and minds. But we know how soon there comes back to us the need of the labor that keeps us in sympathy with all the world of effort and of hope. We thank thee, dear Father, for our daily work. But we want always to do our work with the sense of thy companionship. We should like to work with thee at the good and great tasks of the kingdom of heaven. Make us co-laborers with God, and our lives shall be complete. Amen"

—From *The Daily Altar* by Willett and Morrison, published by The Christian Century Press. Used by permission.

THE INDUSTRIAL GIRL'S CREED

"I believe in God, the Father, who in the spirit of love creates all, keeps all, and understands all; and in Jesus Christ, his Son, as the way to know God and the truth about God, and as the perfect example of a life lived with God.

"I believe in myself, because I know that the capacities of each girl are unlimited, and that to give the best I must develop my best. I believe in my work, not as labor, but as service, given honestly, intelligently, and to the best of my ability.

"I believe in cooperation with others in supporting all just movements for the good of mankind, and in rendering assistance, kindness, and friendship to all because we are one great sisterhood in the industrial world.

"I believe in my home because it is the place where I received my first knowledge of God, love, and fellowship with others, which are the foundation teachings of Christ, and which I in turn may express in my home relationships.

"I believe in my church as the place to worship God, to make public confession of my faith, and to spread the gospel of community righteousness.

"I believe in my community, my country, and my world, because I believe in myself and in others who are trying to spread the spirit of Christianity and of service, and who in doing this are fulfilling the law of God, which tells us to seek first the kingdom of God, after which all things needful will be added."

"Work is a sacred thing. . . . Work is the great reality; beauty is the great aim. Full satisfaction is only to be found in the common beauty of the common things of the common life."

—W. A. LETHABY

"When a lady asked Turner, the celebrated English painter, what his secret was, he replied: 'I have no secret, Madam, but hard work.' "

"When one is accustomed to work, it is impossible to do without it; besides everything in this world depends on that. . . . Ever since I can remember my life as a man, I do not think I have ever spoken for the first time with a student without saying to him: 'Work perseveringly; work can be made a pleasure, and alone is profitable to man, to his city, to his country.' "

—LOUIS PASTEUR

September 10

THEME: *Our Responsibility for Others Who Labor*

Christianity answers affirmatively the question, "Am I my brother's keeper?" States have established industrial commissions; there is a United States Department of Labor; men are concerned about conditions under which their brothers labor. The material for this service must be prepared far in advance of the date this magazine comes to you. Be on the alert, therefore, for recent and present illustrations of ways in which men are giving evidence of their concern for conditions under which men labor. One of the dangers in the present depression is that men may take advantage of other men's need for jobs, and not pay adequate wages and require long hours.

SCRIPTURE: Matthew 8:5-17; Amos 2:6, 4:1, 5:18-24, 8:4-6; Luke 17:11-19, 10:30-37; James 2:14-26

HYMNS: See list for September 3

MEN OF THE SOIL

(Tune: "Hoesten." Irregular. Danish Harvest Song)
Men of the soil!
We have labored unending;
We have fed the world upon the grain that we have grown.
Now with the star of the new day ascending
Giants of the earth, at last we rise to claim our own.
Justice throughout the land,
Happiness as God has planned,
Who is there denies our right to reap where we have sown?

Men of the soil!
Now the torch we have lighted;
Kindle fires in every land where rings the harvest song!
Shoulder to shoulder in courage united
From every race we come to join the tillers' mighty throng.
Earth ne'er shall eat again
Bread gained through blood of men.
We have sworn to right forevermore the ancient wrong.

Men of the soil!
We are coming in judgment,
To tell the world till justice rules there is no liberty.
We in our strength are arising as prophets,
Marching on to show the world the dawn that is to be.
There's a lightning in the sky,
There's a thunder shouting high;
We will never stop until the sons of men are free.

—HAROLD M. HILDRETH. Used by permission.

"Men of the Soil" was written during the Chicago milk strike of 1928 by one of a group of theological students who were working with the farmers. It was sung to the Danish folk tune at Ashland College, Grant, Michigan. Copyrighted by Social Recreation Union, Delaware, Ohio, 1932. It may be obtained in *Hymns and Songs of Christian Comradeship*, published by the Methodist Book Concern, or from the Social Recreation Union.

SELECTIONS:

PRAYER OF THE UNEMPLOYED

"Lord, I do not ask for houses of steel,
Nor houses built of stone;
But for the exultation to feel
The tug on muscle and bone.

"Not for wealth or men at my commands,
Nor peace when I am through—
I only ask work for these hands,
Work for these hands to do."

—RAYMOND KRESENSKY, from *Quotable Poems*, Vol. II. Used by permission of the publishers, Willett, Clark and Co.

THEY WILL SAY

"Of my city the worst that men ever will say is this:
You took little children away from the sun and the dew,
And the glimmers that played in the grass under the great sky,
And the reckless rain; you put them between walls
To work, broken and smothered, for bread and wages,
To eat dust in their throats and die empty-hearted
For a little handful of pay on a few Saturday nights."

—From *Chicago Poems* by Carl Sandburg, published by Henry Holt and Co. Used by permission of the author.

As the central element, the story of the way in which Millet's painting of the "Man with a Hoe" inspired Edwin Markham to write his poem, "The Man with the Hoe" (one of the first to receive recognition for its "social" message), might be given, and the poem read, noticing its social import.

Or you might plan a talk upon conditions in your community, based upon facts, not theories or prejudices, regarding labor. What is the minimum age at which boys and girls may go to work in your state? Is there any child labor? Are there any migrant workers? Does the state regulate, as it does in Ohio, the number of hours per week that women may work? Are there any sweatshops? What about our "Conscience" when we buy *bargains?* Do you know under what conditions these bargains were manufactured? As sources of information you might write the United States Department of Labor for bulletins on "Women in Industry," Child Labor, Migrant Workers. Ask the Women's Council for Home Missions about their work among the children of migrant workers: such as, the cranberry pickers in the east, beet workers in Michigan, etc. The National Consumers' League, New York City, is concerned with placing approval upon articles manufactured under good laboring conditions. Write them for their program and data. Today's theme is certainly one that should lead us to go out from our worship determined to do something about it. Write your state department of labor, or your state industrial commission for data about your own state.

Suggested Program for September 17

THEME: *Seeking to Understand the Christian Ideal for a Better Social Order*

PRELUDE: Music of the hymn "Dear Lord and Father of Mankind"

CALL TO WORSHIP *(read by the leader)*:

He told them of the Kingdom and its laws.
And fired their souls with zeal for it and Him.
He taught a new sweet simple rule of Right
'Twixt man and God, and so 'twixt man and man—
That men should first love God and serve Him well,
Then love and serve their neighbors as themselves.

—From *"Gentlemen—the King!"* by John Oxenham Published by The Pilgrim Press. Used by permission.

HYMN: "Where Cross the Crowded Ways of Life"

POEM: "God's Dreams" by Thomas Curtis Clark (may be found in *Quotable Poems*, Vol. I)

SPECIAL NUMBER: The hymn "That Cause Can Neither Be Lost or Stayed," sung as a solo, duet, or quartet.

That cause can neither be lost nor stayed
Which takes the course of what God has made;
And is not trusting in walls and towers,
But slowly growing from seeds to flowers.

Each noble service that men have wrought
Was first conceived as a fruitful thought;
Each worthy cause with a future glorious
By quietly growing becomes victorious.

Thereby itself like a tree it grows;
That high it reaches, as deep it grows;
And when the storms are its branches shaking
It deeper root in the soil is taking.

Be then no more by a storm dismayed,
For by it the full grown seeds are laid;
And though the tree by its might it shatters,
What then, if thousands of seeds it scatters.

—Christian Ostergaard, translated by J. A. Aabert. From the pamphlet *Hymns and Songs of Christian Comradeship*, published by the Methodist Book Concern. Used by permission.

SCRIPTURE READINGS that present Jesus' teachings regarding the kingdom of God.

First Reader: Read Mark 4:30, then make this comment: "The kingdom of God does not come all at once; it begins small and grows."

Second Reader: Read Mark 4:26-29.

Third Reader: Read Matthew 13:33 or Luke 13:21.

Fourth Reader: Read Luke 17:20.

First Reader: The Kingdom of God exists where men obey the will of God; Jesus gave us principles for the good life, the righteous life, when he said:

1. Read Mark 12:28 or Matthew 22:34
2. Read Mark 7:12 or Luke 6:31
3. Read Mark 10:43

Jesus placed responsibility for the growth of this kingdom upon his followers when he said: Read Mark 16:15.

PRAYER OF DEDICATION that we may seek to recognize and help bring about the ideals of the kingdom of God, that men may live as brothers. The prayer should be adapted to the needs of your group.

HYMN: "Are Ye Able, Said the Master," or "O Master, Let Me Walk with Thee"

September 24

THEME: *Working Together to Build a Better Social Order*

SCRIPTURE: Jeremiah 31:31-34; Matthew 7:7-11; Luke 10:25-27; Micah 4:1-5; Matthew 25:34-40

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"Eternal God Whose Power Upholds"
"Rise Up, O Men of God"
"Be Strong"
"These Things Shall Be, a Loftier Race"
"O Brother Man, Fold to Thy Heart Thy Brother"
"In Christ There Is No East or West"
"Forward Through the Ages"

SELECTIONS:

Rollin H. Walker, in *Men Unafraid,* shows the modern message of Amos, the prophet of social justice:

"The heart of Amos' indictment of the nation is his condemnation of inhumanity. They 'buy the poor for silver, and the needy for a pair of shoes' (8:6). They 'trample upon the poor, and take exactions from him of wheat' (5:11). Or, as we would say, they corner the wheat market. 'They turn aside the needy in the gate from their right' (5:12), that is, they corrupt the courts. They 'turn justice into gall, and the fruit of righteousness into wormwood' (6:12). The priests were very much more afraid of neglecting the appropriate sacrifices than they were of over-looking justice and kindness. But Amos insisted that 'to do righteousness and justice is more acceptable to Jehovah than sacrifice.' He knew that the one fatal sin of the people was to be found in the greed of its ruling classes and their indifference to the sufferings of the poor. A profiteer, from Amos' point of view, seemed far more dangerous than a thrower of bombs. The extreme luxury of the rich, in view of the oppression which it cost, was criminal in his sight; and he deemed the fashionable ladies of Samaria quite as guilty as their lords, because by their demands they well-nigh forced them to make greater extortions. This ancient message seems like a special dispatch to the luxurious life of our own day, for everyone knows the close relation between the wife's costly demands for fashion and show and the husband's temptation to become a profiteer."

THE CALL

"In days long gone God spake unto our sires:
'Courage! Launch Out! A new world build for me!'
Then to the deep they set their ships, and sailed
And came to land, and prayed that here might be
A realm from pride and despotism free,
A place of peace, the home of liberty.

"Lo, in these days, to all good men and true
God speaks again: 'Launch out upon the deep
And win for me a world of righteousness!'
Can we, free men, at such an hour still sleep?
O God of Freedom, stir us in our might
That we set forth, for justice, truth and right!"
—THOMAS CURTIS CLARK, from the *New Patriotism.* Used by permission of the author.

Obtain from the library, the poem "Song for a New World" by Angela Morgan

PRAYER

Father, we are grateful for the diversity of gifts with which thou hast blessed thy children throughout the world; and for the distinct contribution of each race and nation to the common good of all mankind.

For the things of beauty and inspiration that come to us from these thy children and our brothers, we give thanks; for those things that contribute to our comfort and efficiency, we are deeply grateful. May we prove our gratitude by making our lives a channel through which joy and abundant life may flow to our brothers and benefactors of every nation, whether they are black or white, red, or yellow, or brown. Amen.
—From *Youth Adventures with God.*

"A Litany of Joy" by William C. Gannett, which appeared in the worship suggestions for senior and young people's departments in the June issue of the Journal, page 30, is copyright by The Beacon Press, and was used by their permission.

"Descriptions of Intermediate Materials" is the name of a bulletin Published recently by the International Council. It lists and describes all the current materials for this age group. Price, fifty cents cash with order, not twenty-five cents as incorrectly listed last month. Order from the International Council.

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Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Bondage (Dorothy Jordan, Alexander Kirkland) (Fox) Pretended preachment about supposedly fine heroine yielding to ridiculous radio-crooner, an utter cad. Depressing maternity home, baby dies, frenzied attack on matron, insanity trial, freed and salvaged by lawyer hero. Apes "Maedchen in Uniform" but aims at box-office.
For A: Hardly *For Y:* Unwholesome *For C:* No

Below the Sea (Ralph Bellamy, Fay Wray) (Columbia) Sensational thriller about tragic hunt for sunken gold, with heavy-handed villainy, some thin romance, dull dialog, vapid characters—but also notable under-sea photography and some informational value. Certain thrills too strong for sensitive children.
For A: Perhaps *For Y:* Fair *For C:* Doubtful

Black Beauty (Esther Ralston, Alexander Kirkland) (Monogram) The fine old sentimental story clumsily "modernized" by Hollywood. Children will find some interest in animal scenes, but unskillful direction, amateurish plot and continuity, some mediocre acting, stamp it as unintelligent production.
For A: Crude *For Y:* Passable *For C:* Fair

Cheating Blondes (Thelma Todd) (Capital) Twin sisters exchange identity so that one, a successful cabaret singer, can be free to marry and have a child. Subsequent complications include murder. Nobody cares when the silly mess is straightened out. Futile and absurd production.
For A: Trash *For Y:* Worthless *For C:* No

Destination Unknown (Pat O'Brien, Ralph Bellamy) (Universal) Crude and hectic sea-melodrama, exploiting toughness, cruelty, and perils of the sea to the utmost—then having the effrontery to introduce a "stowaway," supposedly the Christ, who smoothes and solves all miraculously. Brazen attempt at religious allegory.
For A: Crude *For Y:* No *For C:* No

Devil Commands, The (Alan Dinehart, Mae Clark) (Columbia) Successful lawyer, with cultural background, becomes obsessed with mad passion for fiancee of another man—commits two murders, and almost a third—and some really good acting is employed in making the unpleasant mess.
For A: Mediocre *For Y:* Decidedly not *For C:* No

Devil's Brother, The (Laurel and Hardy) (MGM) Absurd and hilarious burlesque-operetta. Incongruous mixture of Laurel and Hardy nonsense clowning, singing by Dennis King as the romantic bandit-chieftain, and Italian costumes and settings of centuries ago. Entertainment value uneven, but thoroughly laughable in spots.
For A: Good of kind *For Y:* ***Amusing*** *For C:* Fair

Diplomaniacs (Wheeler and Woolsey) (RKO) Craziest stuff yet from these supposed stars, mostly stale, crude, labored, and uninspired. Utter burlesque of Peace Conference at Geneva is central idea, if there is one. Bad taste and vulgarity, some conscious but more unconscious, dominates.
For A: Absurd . *For Y:* Cheap *For C:* No

Eagle and the Hawk, The (Fredric March) (Paramount) Grim, realistic war picture, with natural tragic ending, showing revulsion of glorified aviator-hero to the killing business. Brooding brings suicide for hero. Sex element brief and unimportant. Fine acting by March makes strong anti-war argument.
For A: ***Very good of kind*** *For Y:* ***Good*** *For C:* Too strong

Elmer the Great (Joe E. Brown) (First National) Crazy farce. Small-town ball player, impossibly conceited, crashes suddenly into big league ranks. Innocently involved in gambling scandal, he blunders out of jail in time to bat his team to world-series victory and win his country sweetheart. Overacted greatly but often thoroughly funny.
For A: Depends on taste *For Y:* ***Amusing*** *For C:* ***Very amusing***

Eleventh Commandment, The (Marian Marsh) (Allied) Sensational stuff about desperate efforts of two unscrupulous crook-lawyers to get a fifty million dollar inheritance. Mistaken identities, false heirs, stolen evidence, murder, hokum, etc. Tries to capitalize recent case made notorious in the press.
For A: Mediocre *For Y:* Trash *For C:* No

Ex-Lady (Bette Davis, Gene Raymond) (Warner) Another modern marriage vs. "career" situation with and without benefit of clergy, achieving many bedroom scenes and sex-exploiting moments. Both husband and wife have other "affairs." Moral ending when fun is over. More fuel for flaming youth.
For A: Mediocre *For Y:* Pernicious *For C:* No

Fast Workers (Mae Clarke, John Gilbert) (MGM) Raw, unpleasant mess of artificial thrill, crude sex, and loose characters. Heroine a blase street-walker, hero a brazen, boorish, tough-guy steelworker. Hero's sideline is proving to his dumb pal that there are no "good" girls, which furnishes the "comedy."
For A: Trash *For Y:* Pernicious *For C:* No

Fighting President, The (Composite Newsreel) (Universal) Well chosen newsreel shots from career of Roosevelt from beginning of his public life to Presidency. Well edited, good vocal accompaniment, presenting well-rounded and wholesome picture of worthwhile attainment by greatest national figure of the day.
For A: ***Interesting*** *For Y:* ***Worthwhile*** *For C:* ***Good***

Gambling Six, The (Ruth Hall, Grant Withers) (Freulen) Brave heroine inherits sporting father's instincts and racing stables, and at first carries on incredibly well. Finally gambles away her fortune, but marries the "right man" and happiness crowns her futile career. So stupid that it is probably harmless.
For A: Stupid *For Y:* Waste of time *For C:* No interest

Girl in 419, The (James Dunn, Gloria Stuart) (Paramount) Police emergency hospital is background for lively action and suspense in gang murder-mystery. Beautiful heroine innocently involved. Exposure of murderer and protection of heroine solved by Doctor's assistant through unusual twist at the end.
For A: Perhaps *For Y:* Mostly good *For C:* No interest

Hell Below (Robert Montgomery, Walter Huston) (MGM) Submarine-war picture of 1918, notable for good acting and lively action, and decidedly entertaining. Stress of war again accounts for heroine-hero liaison, but romance is rather submerged in tense battle scenes, good comedy, and extraordinary photography.
For A: ***Interesting*** *For Y:* Questionable *For C:* Very exciting

High Gear (James Murray, Joan Marsh) (Goldsmith) Race-driver loses nerve after smash, drives taxi to keep orphaned boy in school, and later regains confidence, of course. Simple, homely little tale, nothing in it outstanding, but with real human appeal and natural interest in racing scenes and boy's school life.
For A: Hardly *For Y:* Fairly good *For C:* ***Good***

I Cover the Waterfront (Claudette Colbert, Ben Lyon) (United Artists) Tough, California waterfront, gin-soaked melodrama about smuggling of Chinamen. Young reporter, trading usual insults with his boss in nasal slang, solves problem and wins heroine who is the big villain's charming daughter. Incredible story but some real human values.
For A: Faily good of kind *For Y:* Doubtful *For C:* No

International House (Peggy Joyce, radio stars, etc.) (Paramount) Feeble, far-fetched story about a television invention in China, built to parade well-known names and faces of screen and radio. Vulgar humor and suggestive wisecracks. Heroine has nothing to contribute but the notoriety of her name.
For A: Absurd *For Y:* Cheap *For C:* No

Kiss before the Mirror, The (Nancy Carroll, Paul Lukas, Frank Morgan) (Universal) Fine acting in sensational, incredible, high pressure sex story of infidelity and the unwritten law. Brazen young wives of two fine, faithful men play with lovers until caught. Then jealousy murder, hectic defense trial, and surviving wife is supposedly reformed.
For A: Depends on taste *For Y:* Pernicious *For C:* No

Looking Forward (Lionel Barrymore, Lewis Stone) (MGM) Splendid, timely film, masterfully acted and directed. Genuine, charming characters, caught in grip of depression, work out their salvation with loyal help of the younger generation. Human heroics at their best in intelligent, wholesome drama. A masterpiece.
For A: ***Notable*** *For Y:* ***Excellent*** *For C:* Mature

Made on Broadway (Robert Montgomery, Sally Eilers) (MGM) Smart-aleck publicity expert leaves wife, is tricked by gold-digger whom he rewards by hoisting her to Follies stardom. Finally disillusioned, he goes back to worthy wife supposed still to love him. Montgomery's conceited "cuteness" getting tiresome.
For A: Hardly *For Y:* Unwholesome *For C:* No

Murders in the Zoo (Lionel Atwill) (Paramount) Grewsome murder thriller, with Zoo background of raging lions, tigers, snakes, etc., about madly jealous director who stabs supposed rivals with snake venom and throws wife to man-eating alligators. Spine chilling for those who care to furnish their spines.
For A: Hardly *For Y:* Worthless *For C:* By no means

Out All Night (Zasu Pitts, Slim Summerville) (Universal) Largely copy of "They Had to Get Married" with added fine work of Laura Hope Crews as dominating mother-in-law who goes with newly-weds on honeymoon. Rather amusing farce-comedy dotted with some suggestive situations and dialog of doubtful taste.
For A: Fairly amusing *For Y:* Doubtful *For C:* No

Peg O' My Heart (Marion Davies) (MGM) Hartley Manners' old play about Irish fisherlass who inherits fortune, goes to England, but finds money does not surely bring happiness. Close sympathy of father and daughter finely pictured. Irish atmosphere of song and dance appealing and amusing.
For A: ***Pleasing*** *For Y:* ***Very good*** *For C:* Fairly good

Phantom Broadcast, The (Ralph Forbes) (Monogram) Famous radio voice, supposedly from handsome six-footer but a contemptible cad, comes really from a hunchback of genuine talent and voice. True but hopeless love brings him only death. Improbable, and acting mediocre save sad, fine, appealing role by Forbes.
For A: Hardly *For Y:* Doubtful *For C:* No

Picture Snatcher (James Cagney) (Warner) Cagney in a typical role—rowdy, breezy, slangy, ex-gangster who decides to go straight and becomes unscrupulous photographer on unethical tabloid paper. Fast, exciting action involving gangsters, reporters, and police. Some suggestive scenes and usual rough tactics with girls.
For A: Hardly *For Y:* Better not *For C:* No

Reunion in Vienna (John Barrymore, Diana Wynyard) (MGM) The clever, highly sophisticated Sherwood comedy carefully and faithfully screened. Holds much of the charm and wistful sadness of the original, even though hero is more Barrymore than Rudolph. Chief fault, that it was first played by Lunt and Fontanne.
For A: Good of kind *For Y:* By no means *For C:* No

Song of the Eagle (Charles Bickford, Richard Arlen) (Paramount) Fine loyal German-American brewer loses son in war and faithfully keeps brewery closed while prohibition brings on bootlegging. Repeal of Volstead law and some strenuous fighting beat gangsterism and racketeering. Much human appeal and character value by Hersholt and Dresser.
For A: Good of kind *For Y:* Doubtful *For C:* No

State Trooper (Regis Toomey, Evalyn Knapp) (Columbia) Fair excitement and romance for the young, elementary for adults. Ex-State-Trooper hero leads in oil-price war vs. dishonest competitors, defeats bomb plot, saves plant, and wins boss' daughter—but why he wants her we don't know.
For A: Hardly *For Y:* Fairly good *For C:* Passable

Story of Temple Drake (Miriam Hopkins) (Paramount) Brazen sex exploitation at its worst, showing "well bred" heroine preferring bestial love of revolting and lecherous racketeer to marriage with worthy hero. Sordid, depressing stuff, still much tamed down from pernicious novel selected for screening.
For A: Offensive *For Y:* Pernicious *For C:* No

Zoo in Budapest (Loretta Young, Gene Raymond) (Fox) Skillfully made picture about lonely boy, brought up in Zoo with animals his only friends, and orphan girl thrown by chance under his protection. Notable photography, charming boy and girl love story, with great human as well as animal interest.
For A: ***Fine*** *For Y:* ***Excellent*** *For C:* Very good, though exciting

What's Happening in Religious Education

CONSTRUCTIVE Economy in Government" is the title of a series of fifteen broadcasts, to be heard every Tuesday evening from June 20 through September 26, from 7:15 to 7:45 Eastern Daylight Saving Time. This series of broadcasts, which will be heard over a nation-wide network of the National Broadcasting Company, is presented by the Committee on Civic Education by Radio of the National Advisory Council on Radio in Education and the American Political Science Association, in cooperation with the Committee on Citizens' Councils for Constructive Economy.

It is expected in this series to present the views of the public official, the person professionally engaged in public service, and the taxpayer. There will be round table discussions, interviews, and addresses. They will present suggestions for economies in the various services of government, such as welfare, recreation, education, libraries, and public works which may be made without impairing their efficiency, and will present the arguments against economies which would destroy the necessary services.

HAUS HAINSTEIN lies just opposite the old castle, Wartburg, on the edge of the old city Eisenach. This mansion, built in 1880, was first used as a sanatorium, then the Jesuits took it over with the idea of turning it into a cloister, later it was made into a hotel, and in 1925 the entire Evangelical Church of Germany, that is the twenty-eight Land Churches, the Wartburg Foundation, and the Evangelical Young Men of Germany and Sweden, bought the house and the surrounding grounds. In October of that year the first semester of the Jugend Hochschule (Higher School for young men) began, under the leadership of Dr. Paul Le Seur. Every year since then fifty young men, between the ages of 18 and 25, practically all young workers, have come to the Haus Hainstein to dig deep into the Gospels and the problems of daily life.

The daily program includes: morning devotions; discussion classes upon such subjects as the Gospels, philosophy, economics, German and church history, literature, politics, and public speaking; a work service, consisting of working in the garden, house, or one of the shops; private studies; Glee Club practice; calisthenics; and cross country runs.

The first semester lasts until the end of March, when about half of the workers leave, while the others stay on for another half-year. Besides these two semesters, there is a third for a small number of young men who are planning to go into boys' work. The price for the semester is 360 marks ($90), but no boy is turned away because he is unable to pay this price. The work is carried on through the gifts of friends.

The boys do not come to the Hainstein to learn new professions, but to learn what it is to be Christians so that they can go back into their old trades as workers for Christ.

TWO pamphlets on disarmament are available from the National Council for Prevention of War, 532 Seventeenth Street, Northwest, Washington, D. C. They have been published by the Geneva Information Bureau and sell for ten cents each. They are: *Disarmament in 1932* and *The Draft Disarmament Convention.*

TUESDAY, May 23, marked the tenth anniversary of the inauguration of the religious radio enterprise under Protestant leadership broadcast over the combined networks of the National Broadcasting Company. On that day there was held in New York City a dinner commemorating the beginning of this work as a personal thank-you to the officials of the company for the furnishing of its facilities for this service without charge. The president of the National Broadcasting Company, Mr. Merlin Hall Aylesworth, and five vice-presidents of the company were in attendance, as well as eight of the nine clergymen who officiate each year at the radio services. The closing address was given by Mr. Aylesworth who spoke in the highest terms of the religious broadcasting as it had developed through the years.

PROFESSOR SHIRLEY JACKSON CASE, an eminent scholar of early Christian history and a member of the Divinity faculty at the University of Chicago since 1908, has been appointed Dean of the Divinity School. He succeeds Dean Shailer Mathews, who retires on June 30. Dr. Case is an outstanding American authority on the civilization of Palestine at the time of Christ, the life of Jesus, and the early spread of Christianity in the Mediterranean region. The appointment was made by the trustees of the Baptist Theological Union, of Chicago, which is closely integrated with the University, and was confirmed by the University Board of Trustees.

REV. EDWARD A. ANNETT, General Secretary of the India Sunday School Union, has recently conducted a statistical survey of the Sunday schools of that field. His summary shows that there are in India 18,322 Sunday schools, 30,428 teachers, and an enrolment of about 710,000 pupils.

DR. JAMES KELLY, General Secretary of the World's Sunday School Association for the British Administrative Committee, will be in the United States for a brief period during the summer. He will address the New York State Christian Endeavor Convention at Buffalo on June 30, then on July 6 he will meet with the officials of the World's Sunday School Association in New York for a conference. On July 7 he will go on to Milwaukee where he will address the International Christian Endeavor Convention.

THE tenth annual conference of the Professional Week Day Educators Advisory Council (an auxiliary of the Ohio State Council) will be held on the campus of Wittenberg College at Springfield, Ohio, October 27 and 28. The program is to be integrated with the three central objectives expressed by the Chicago Week Day Conference, with an additional emphasis upon the cooperation of parents and teachers in Christian education. The discussion themes are to be: "Christianizing School Experiences" and "Use of the Child's Cultural Inheritance."

DR. SHAILER MATHEWS, recently retired Dean of the Divinity School of the University of Chicago, has been appointed Barrows Lecturer in India and Burma for the coming winter.

WALTER J. HOSHAL, of Battle Creek, Michigan, sells insurance and advertising for a living and superintendents Sunday schools as a hobby. For six years he was superintendent of the Maple Methodist Sunday school, resigning two years ago to become chairman of the educational committee and a teacher. Last February he was "loaned" to the First Presbyterian Church of the same city to superintend its Sunday school until it could be placed on a sound educational basis. Since one Sunday school meets at ten A. M. and the other at twelve, he was able to continue service in both schools. Recently he was re-elected to his old position as superintendent of the Methodist school. He is now superintendent of two schools, each averaging over eight hundred in attendance.

Mr. Hoshal has also been for four years president of the Calhoun County Council of Religious Education. He is in demand because the work which he has led prospered. His present relationship is an evidence of cooperation in sharing leadership and of the large influence which a voluntary leader may have when he throws himself whole-heartedly into Christian education. He is not overworked. He is thrilled by the opportunities before him.

THE Virginia State Sunday School Convention was held this year, May 25-26, at Raphine, in one of the prominent rural churches of the state. The chapel, which has a seating capacity of approximately eight hundred, was filled to capacity at each session and at night many persons could not gain entrance. The total registration was about fourteen hundred. One of the features of the convention was H. Augustine Smith's presentation of the pageant which was produced at the World's Convention in Rio last summer. Many denominational and state educational leaders participated in the program.

THE Pastor's Institute conducted by the Divinity School of The University of Chicago will be held this year from July 31 to August 6. The subject for the annual Norman Wait Harris Memorial Foundation is "Formation of Public Opinion in World Politics" and will be held June 19 to June 30. Lecturers and leaders of the Institute will be drawn from all over the world. In addition to these special attractions, 378 regular college courses will be offered in the various divisions of the University during the summer quarter.

REV. M. B. STOKES, Secretary of the Korea Sunday School Association, is visiting the United States for a brief period this summer. He will be available for speaking engagements to tell about the Christian Religious Education Movement in Korea.

AMERICAN poets have been invited to enter a competition for the writing of an international hymn to the first sixteen measures of the "Ode to Joy," Beethoven's Ninth Symphony. A prize of $100 will be awarded to the author of the winning poem by the Massachusetts Branch of the League of Nations Association under whose auspices the contest is being conducted. Second prize will be $50. The contest closes September 1.

Poems should be sent to Miss Harriet Whittier, League of Nations Association, 40 Mount Vernon Street, Boston, Massachusetts. Manuscripts will not be returned.

IN order to assure church visitors to the World's Fair rooms in accredited homes, at low prices, there has been organized, in cooperation with the Visitors' Tourist Service, Inc., a Church Housing Commission. Twenty-five thousand rooms are being made available for the church public at prices ranging from $1.00 to $2.00 single; $1.50 to $2.50 double, with special prices by the week and for parties. A family membership fee of $3.00 covers assignment to certified rooms, free parking space and the use of the club headquarters at 209 South Wabash Ave. All inquiries concerning this service should be addressed to Bert E. Smith, 211 South Wabash Ave., Chicago, and the church affiliation of the inquirer should be stated.

A WIDE-SPREAD interest is already apparent in the work of the Commission on the Relation of School and College. The commission works under the Progressive Education Association. The purpose of this Commission is to enrich the secondary school experience of boys and girls, to make their work much more significant to them, and, at the same time, to prepare them better for their college life. Over two hundred colleges and universities have agreed to cooperate in the experimental work carried on by this Commission in such a way as not to invalidate the college standing of the student who shares in such a piece of experimentation, which has been the handicap upon all such efforts in the past.

The Association has agreed with the colleges to admit students to college on the basis of two main requirements, namely recommendation of high school principal in regard to general intelligence, varied interests and purposes, and ability to work in a field of study; and a carefully recorded history of the student's school life in all its phases.

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The Student Faces Life
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The author of this book is a most capable guide, interpreter, and orientator. Whenever he speaks people, especially young people, crowd to hear him, or, if he is on the radio, tune-in in crowds. His writing is bright, breezy, interesting. This volume comprises addresses delivered at the University of Redlands. It goes without saying that Professor Knopf insists that his readers shall look at life from the squarely Christian point of view. Parents and ministers should read it, and then have their young people do likewise.
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A "Five-Year-Plan" for Adults

(Continued from page 22)

"Interest has continued for five years!" was the reply, "and that is a considerable achievement in these days of change."

"The total adult class attendance in our church has increased to a marked degree, and this group is largely responsible for that raised average. Better feeling has developed in the community, because our group has helped college professors and farmers, housewives and business men, retired people and active professional men to understand each other better. The class chairmen for the past five years have been a merchant, the mayor, an insurance man, a college professor of literature, and a farmer. The other day a professor said to me, 'That discussion we had about farm problems (led by a dairy proprietor) opened my eyes to several things I hadn't seen before.' A farmer remarked, 'We farmers have lots of time to think but not much time to read. It's good for us to have discussions with people who read widely.' The forum has had another advantage: it has shown some people who thought the church had no place for differences of opinion that men and women of varied shades of thought can work and think and pray together. A proof of the place of the group in the community is that when the superintendent of schools recently wanted to get the largest possible attendance of thinking people to consider the proposed new plan for equalization of educational opportunities in Ohio, so that we could express our judgment to our representatives in the state legislature, he decided that the best way was to have it presented and discussed at a regular meeting (with invited guests) of this class in the church."

Visiting Sunday Schools in Bible Lands

(Continued from page 24)

are earnest and enthusiastic in its conduct, and we are convinced that commendable work is being done. It is significant that so large a modern Sunday school is being conducted in the historic Church of the Annunciation at Nazareth, the very town in which Jesus grew up as a boy. We have seldom enjoyed an experience more than that which was afforded us on Palm Sunday of presenting beautiful crosses, previously made by teachers from palms, to each boy and girl in attendance that day, and it seemed to us that the entire enrolment of the Sunday school was present.

One of the most interesting workers that we met was Miss Constantine E. Lubbat, an active worker in behalf of both Sunday schools and daily vacation Bible schools in the Orthodox Church, who lives in Jerusalem. Indeed she was largely instrumental in the organization of the Sunday school at Nazareth. She is quite capable of doing for her church something of the same type of service that Levon Zenian is rendering in the Church of Armenia. It should be remembered that more than half of all Christians in Palestine are communicants of the Orthodox Church. While this Church has been shorn of the substantial benefits that formerly came from Russia and is facing keen competition from the Roman church whose missionary propaganda in this area has been most aggressive in recent years, the Orthodox Church continues to occupy the chief place among the people, so that signs of new life and activity here are most significant.

NEW BOOKS

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

Religion and the Good Life. By William Clayton Bower. New York, The Abingdon Press, 1933. 231 p. Price $2.00.

Both those interested in the current emphasis upon character education and those engaged in religious education are indebted to Dr. Bower for this clear and convincing treatment of the function of religious experience in character development. The "good life" is interpreted as an achievement through relationships among persons. Religion, interpreted functionally in terms of purposes and values, is found to be a highly important factor in the spiritual reconstruction of experience. Through religion, persons are able to interpret incidental experiences in their total content and setting, are provided a reliable basis for the criticism and appreciation of values, and achieve an at-home-ness in the universe otherwise impossible. Peace and poise are thus attained and fear eliminated. The chapter on prayer is particularly clear and helpful.

Religion functions as a source of motives for the good life and as the basis of a working philosophy of life through which genuine integration of the personality is achieved. Religion becomes thus essentially a way of life through which we become more fully and completely persons than without it, and through which the good life reaches its true destiny in commitment to a worthy purpose.

—H. C. M.

Two to Six. Suggestions for Parents of Young Children. By Rose H. Alschuler and the Pre-Primary Faculty of the Winnetka Public Schools, Winnetka, Illinois. New York, William Morrow and Company, 1933. 160 p. Price $1.50.

The suggestions are extremely practical in nature and are given as a result of many years of experience with young children in a well-known system of progressive public schools. The book represents the cooperative work of a group of teachers who constitute the pre-primary faculty of the Winnetka (Illinois) schools. The chairman of this group, Mrs. Alschuler, is herself the mother of five children.

There is a chapter on habits and successful methods of building them. Problems of dressing, eating, sleeping, and social living are discussed and suggestions are made on what may be expected of the child at various ages.

A wealth of concrete helps is given on children's books, stories, poetry, music, play materials, excursions, etc. All materials are graded and described in detail. The distinctive feature of the book is that the recommendations made by the authors are based on actual observations of children and on the results of educational experimentation.

—O. M.

Adult Abilities in Extension Classes. A Psychological Study. By Herbert Sorenson. Minneapolis, The University of Minnesota Press, 1933. 100 p. Price $1.00.

How do the learning abilities of students on extension classes in the "adult education" movement compare with those of regular college students? This study of over five thousand extension class students of the University of Minnesota indicates that their abilities rank about with college juniors and seniors. The range of abilities is much wider. Women in extension classes show higher ability than men and average older.

—H. C. M.

Measurement of Goodwill. By Lester W. Bartlett and Wilbur W. White. New York, Association Press, 1932. 153 p. Price $2.00.

A research study which measures goodwill towards non-commercial institutions, of which the work of the Y. M. C. A. in eight cities was selected as a typical illustration. Goodwill is defined as friendly regard and patronage. Certain indices of Y. M. C. A. goodwill which were measured include percentage of potential membership, membership persistence, distance membership comes, amount and persistence of contributions, prestige and interest of board members, outside activities of Y. M. C. A. secretaries, and newspaper space. The book is valuable to professionally trained executives, particularly during these times of economic stress, in studying the ways in which persons respond to the services of philanthropic and educational institutions, and methods of measuring these responses scientifically.

—O. M.

Christian Home Education. By Dorothy Dickinson Barbour. Shanghai. The Christian Literature Society, 1932. 146 p.

This little text was written originally in Chinese by the missionary-author, assisted by Mr. Tsai Yung-Ch'un in adapting it to the Chinese background. The translation has retained a delightful simplicity and concreteness.

Some of the chapter titles are:

"The Prevention of Naughtiness"
"Helpfulness in the Home"
"Obedience"
"Honesty"
"Scolding, Threatening, and Whipping"
"Teaching Children to Know God"
"What Sort of Child Do We Want?"
"How to Begin"

A sound and modern educational viewpoint is interpreted with a rich supply of concrete illustrations chosen largely from the home life and parental experience of the author. A warm religious emphasis is maintained throughout. While written for Chinese Christian parents, the text can be heartily commended to any class of parents desiring something simple, practical, and interesting.

—H. C. M.

The Idea of God in Protestant Religious Education. By Angus Hector MacLean, New York, Bureau of Publications, Teachers College, Columbia University, 1930. 150 p. Price $1.50.

Sunday school teaching materials in general use were analyzed for the ideas about God which they embody. This examination revealed a "confusion of incompatible and contradictory ideas." Objective tests were then used with various age groups of children to discover what ideas they entertain as a result of their Sunday school and other learning experience. The scores resulting from these tests fall under categories of "Conservative — Liberal," "Objectionable," "Ethical," and "Inconsistency." The conclusion is decidedly a mandate to improve current teaching about God, particularly with reference to its factual data, its consistency, and its relationship to vital experience.

—H. C. M.

Christian Parenthood in a Changing World. By J. H. Montgomery. New York, Methodist Book Concern, 1933. 96 p. Price 50 cents.

A convenient text designed as an elective course for adult classes or parent groups. The emphasis is upon the parent as a person and the problems which he faces, rather than upon child study or problems of childhood as such. The parent is considered as an educator, a physical advisor to his children, a home administrator, a religious leader, a citizen, a vocational guide, and an imparter of knowledge about sex. The treatment is too limited to give very concrete guidance in the wide range of its subject matter, or to be very rich in illustrations or cases. "Problems to consider" at the close of each chapter furnish the most concrete suggestions and teaching helps.

H. C. M.

The Approach to the Parent. By Esther Heath. New York, The Commonwealth Fund, 1933. 163 p. Price $1.25.

Four case studies are reported in detail illustrating the development of method in child guidance clinic work during the past decade. The cases are similar. The earlier treatment was of a formal, directive, and even hortatory type. The trend indicated is toward a less formal, suggestive procedure in which the parent is guided in working out his own problem rather than given the solution. The didactic gives way to the discussion and sharing procedure.

Relations of Religious Training and Life Patterns to the Adult Religious Life. By Luther Ellis Woodward. New York, Bureau of Publications, Teachers College, Columbia University, 1932. 75 p. Price $1.50.

To what extent is adult religious life dependent upon specific religious instruction in early life? To what extent is it dependent upon attitudes and relations of parents, and upon other general patterns of earlier emotions and behavior? Such were the questions for which an answer was sought in the research resulting in this dissertation. A sixteen-page questionnaire was filled out by 384 persons representing all types of adult religious viewpoint from conservative to atheistic.

The findings bear out what is coming to be widely recognized, theoretically at least: namely, that home and parental influences are of primary importance, that general emotional and behavior patterns of everyday life are closely interrelated thereto, and that specific or formal religious instruction in Sunday school and even in the home are of secondary importance in determining later adult religious life.

This suggests a much broader interpretation of the scope and content of religious education, substantiates the experience-centered approach, and calls for a very much greater relative emphasis upon parental education.

—H. C. M.

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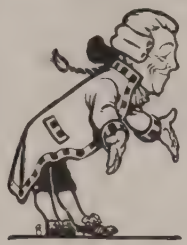

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What the Educational Approach Means for the Church

(Continued from page 7)

or inform people about history, it must be willing to engage in those activities in which people are living today.

Under these circumstances it is more difficult to use curriculum material which has been prepared elsewhere. So little of it may be akin to present needs. We have been impelled on several occasions to prepare our own curriculum material because the need was peculiar to our local situation. In other cases, prepared material can be very well adapted. It becomes an interesting question for those who have the responsibility of the curriculum as to whether fresh material prepared under the pressure of time is more useful than well-written literature which contains much that cannot be used in a particular task.

Many Group Interests are Developed

A large community of growing persons will have many differing interests. Their social status, their education, their aptitudes draw their attention to varying interests. If the church desires to help these persons to grow, and if it believes that this is done through the recognition of the actual life in which they are participating, then it is not possible to build a program which will appeal to all. Within the fellowship of the church there is provision for many different aspects of Christian living.

It is our aim to make the worship service of Sunday morning a time in which there is something for everybody. We hope to make it the family gathering of the whole church. Young and old are invited here. And while not everything in the service will meet the need of everyone, there ought to be something for each person.

Many of the other gatherings of the church will concern only certain people. The midweek service is not an institution to which people are loyal because it is the midweek service. It is a time when matters of importance to the present on-going life are thought about, discussed, acted upon. For some of these meetings over a hundred people will be present. Others interest fewer. Not the same people are interested in all. If the activity is something which represents a phase of life which is vital, then participation in it helps people to grow.

Such implications have unified the church for they have helped us to find meaning in the activities which apparently separate us. The church is an organism with many members and many functions, but each helps to build up the whole.

The Educational Church

(Continued from page 12)

ning must be done cooperatively. The people concerned should share in it as their project. The pastor, or the educational committee or any other one force, can cooperate but cannot give to the people the character values which result in facing the task for themselves.

The fact that the persons concerned should share in the project does not lessen the responsibility for research and guidance which must fall upon a selected group. A committee representing all age and activity groups (perhaps the educational committee or the church board) should have as a primary task the constant discovery of needs, felt and unfelt, of both the people who comprise the church and those in whom the church is concerned. This committee should never finish scrutinizing the total church program in the light of the needs discovered. It should be constantly making adjustments so as more adequately to assist the church in meeting its obligation. It should serve as a clearing-house of ideas and reports of progress, as an evaluating agency, and as the motivating and guiding force of a church making an impact upon life.

Jesus, Leader of Men

(Continued from page 5)

conflict are as high as ever. There are still mountains and rivers and seas, colors and races and nations, customs and classes and contrary interests. If Jesus is to have any really serious significance for us today, he must have something substantial to offer in the solution of our complicated human problem of living together as groups.

It is too much to hope that the future will relieve us of all the externalities of our religion. It seems that we must have organization and officialism, but let us hope that they will be instrumental and incidental, that they will not consume the whole of our religious energy. If we must have confessions and creeds and christologies, let them be simple in statement, elemental in their broad human appeal, really religious—true responses of our own spirit to that of Jesus. In the future of our faith let us hope that we may learn to trust more fully some of those simple and elemental utterances of Jesus about what matters most in the sight of God and in the lives of men. Let us hope that we may gain greater confidence in some of his childlike assumptions and assertions about the reality and goodness of God, in some of his spontaneous assurances about forgiveness, love, obedience, and faith, about the divine-human society of the kingdom.

Organizing for Children's Work

(Continued from page 18)

other session in the afternoon. The practice of having children return to the church for a late afternoon session seems to be out of harmony with what is desirable for them. If the church school program can use a block of time during the morning or afternoon (but not during both), it would seem to be better for both children and teachers, and also make it possible for family fellowship to be magnified during the other half of the day without interference on the part of the church school.

The value of such activities as hikes, picnics, gardening, outdoor games, and the like, makes it seem desirable to provide for occasional meetings beyond the Sunday session. Some churches may find it possible to have regular weekday sessions. In communities where the problem of transportation and distances is not too great this plan is being used with success. Larger cities find it less practicable. All, however, will find during the summer months opportunity for expanding their program into vacation schools or regular or frequent weekday sessions during the summer.

The necessity for unity in all planning cannot be overemphasized. In order, however, to reassure those groups within different communions that have been promoting a special organization with some particular emphasis for children it is essential that the curriculum-making body see to it that these emphases are adequately cared for in the unified program. Temperance societies, missionary societies, leagues, endeavors, and all the rest have had values. When all leaders are willing to come to an agreement that the needs of children are not met when different phases of life are thus segregated, and when they plan together for a curriculum which will conserve those values which really meet the needs of children, the result will be a unified program lacking in no essential element. World friendship, community service, worship, God-consciousness, self-control—all find their place when the local church board of Christian education sets up an organization which makes the child's on-going, ever-widening, enriching experiences its main objective and the unifying center.

Unifying the Church Program

(Continued from page 8)

no new organization may be permitted to form until its purposes and program have been thoroughly reviewed, compared with the agencies now active in the congregation, and the fact established that a need at present not being met will become the primary responsibility of the new organization. Even then, it probably would be advisable if the need could be taken up by the existing agencies of the church.

Third, it follows that integration takes place first in the *purposes* of those who are responsible for the church's program, and thereafter in the reorganization of *agencies* or in the correlation of *programs*. Attempts at integration by merging societies or assigning to different groups periods in a schedule of activities fail to take account of the primary factor: namely, the purpose for which the entire church enterprise exists. Our chief concern is not for the continuance of agencies nor for the smooth operation of a system of organizations. But it is vitally associated with providing pupils with guidance in evaluating their varied experiences through the use of Christian ideals and standards. It is highly desirable that all the leaders in a church measure their programs of activity by some purpose of this type as a preliminary step to unification of their efforts.

Expressing this and the preceding principles in the form of a procedure which might be employed by a church seeking to integrate its organizations, the following is suggested.

1. All who share in the development of the existing programs will consider together: (a) the needs of the constituency; (b) the objectives of each agency; (c) the range of pupil experiences now either being duplicated or untouched by present agencies; (d) modifications which would contribute more specifically to the objectives set up by the church for its total program.

2. An analysis of the actual experiences of persons within the activities of the different organizations, in order to evaluate the contribution which each agency may be making to guidance in Christian living.

3. Establishment of clearly-defined working relationships between the organizations and programs finally retained.

4. Development of projects to which each agency may contribute a distinctive share as a method of providing the experience of fellowship in Christian service to all the constituency of the church.

5. Provision for periodic review of the entire program, and for modification in the light of changing needs.

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HOW SHALL WE TEACH?

When Jesus was teaching his disciples, he used the Bible of his day—the Old Testament—not for its own sake but for the help it gave him in driving home his lessons.

Out of the 39 books of the Old Testament he quoted from only 16. And in every case he quoted in relation to a problem — a situation which caused his disciples difficulty. He used in his teaching just those portions which helped him make his meaning clear.

This method of teaching the Bible has been followed in Bethany Graded Lessons. As Jesus did, they begin not with a Scripture but with a situation in the daily lives of the pupils. From this situation they go to the Bible, finding the particular passages which help the students meet that situation.

Primarily they help growing boys and girls meet the difficulties of life in a Christian way. By use of the Bible in pointing out this way, they also teach the Scriptures with unusual effectiveness.

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